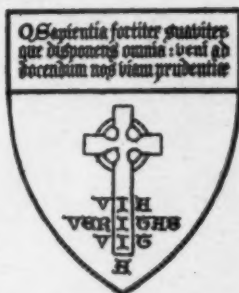


JAN 27 1928

Anglican Theological Review



EDITED BY

FREDERICK C. GRANT and BURTON S. EASTON

In Collaboration with Representative Scholars
throughout the Church

Founded by SAMUEL A. B. MERCER

VOLUME X

JANUARY, 1928

NUMBER 3

CONTENTS

Wings.....	Herbert H. Gowen	197
The Date of the Exodus.....	Samuel A. B. Mercer	211
A Note on the Kenosis in Relation to our Lord's Knowledge.....	Oliver C. Quick	223
Changes in German Thought.....	Engelbert Krebs	230
The Oriental Despot.....	F. W. Buckler	238
Dr. Case's Biography of Jesus.....	Burton S. Easton	250
Modern Philosophy and the Christian Religion: A Reading Course for Clergy.....	R. M. Wenley	258
Book Reviews.....		263
Brief Notes on Books Received.....		276

PUBLISHED BY

LANCASTER PRESS, INC.

PRINCE AND LEMON STS.

LANCASTER, PA.

LONDON: H. MILFORD, Oxford University Press

\$.75 A NUMBER

\$3.00 A YEAR

Anglican Theological Review

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EDITED BY THE REV. FREDERICK CLIFTON GRANT, D.D., Dean of the Western Theological Seminary, Evanston, Illinois, and the REV. BURTON SCOTT EASTON, D.D., Professor of New Testament Interpretation and Literature, General Theological Seminary, New York City

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The REVIEW is published four times a year, in January, April, July and October. Subscription price, \$3.00 annually. Single copies, \$.75.

Editorial communications and books for review should be addressed to the Editor in Chief, 2145 Orrington Avenue, Evanston, Illinois.

AGENT

HUMPHREY MILFORD
Oxford University Press
Warwick Sq., London, E.C. 4

Entered as second-class matter, June 17, 1919, at the post-office at Lancaster, Pa., under the act of March 3, 1879.



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WINGS

By HERBERT H. GOWEN, University of Washington

The air to-day is full of wings—victoriously, tragically, prophetic of things hitherto undreamed of in human experience. In these latter years man has been engaged in successfully repairing the consequences of an old error of choice—if that can be called choice which took place when as yet man had no consciousness of choice. If one could imagine Nature, that “looks before and after,” aware of the significant turning-points which lead to diverse destiny in the evolutionary process, he might assume a moment here and there of serious hesitation, and especially when she decided in favor of arms and hands as against wings in the case of her best loved progeny.

Apparently she—Mother Nature—was averse from making new parts. She preferred to adapt old parts to new uses. Hence, when she desired to produce a swimming machine, she merely developed the spinal processes of the vertebrate to become fins. Then, when a walking machine was required, fins had to be re-adapted for the uses of a quadruped. Once again, when it was deemed necessary to have a flying machine, in the place of adding wings (after the method of the artist), the fore-limbs had

to accommodate themselves to the office of wings. Finally, it became apparent that man could not become man as we know him unless he had a hand as well as a brain. Then, lo, instead of giving him hands in addition to wings, by fresh act of creation, wings had to be sacrificed in order to proceed with the adaptation of the fore-limb to still other ends.

In the light of experience, we may imagine the battle of alternatives in evolution to have been a difficult and hardly-contested conflict. As our judgment becomes retrospective, we are fain to regard the ostrich as a very stupid bird for having repented of the choice made by its ancestors. Many, too, have looked doubtfully at the judgment of the monkey for having sacrificed so usefully prehensile an organ as a tail that he might the better live upon the level.

But, of course, accommodating oneself to life's conditions, it is impossible at once to eat your cake and have it. Foolish regrets for having foregone the advantage of natural, physical wings are to-day submerged beneath the satisfaction of knowing what a useful and indeed indispensable organ has been gained in that most delicate of all tools, the hand. Almost the whole story of developing civilization might be written around a description of the hand, as directed and trained by (and in turn reacting upon) the brain for the uses of advancing life. To talk of 'manual' labor as degrading is of course the sheerest absurdity. There is suggested to us by the term, when properly employed, not merely the toil of the agriculturist and the woodman, but also the art of the carpenter, the builder and the smith. We find the hand the essential instrument of painter, sculptor, surgeon and writer. To have even a sore finger for a time is to convince the sceptic that, deprived of his hand, man would speedily revert beyond the stage of the barbarian.

Nevertheless, our satisfaction with the accomplishments of the human hand has never altogether obliterated man's disappointment at not having been permitted also the natural gift of flying. Indeed, our subconscious self is continually claiming a '*locus penitentiae*' for having forfeited so noble and desirable a faculty.

In our dreams we have most of us had the experience of "cleaving the air" with the most consummate ease. Perhaps one of the keenest disappointments of our waking moments has been in the sense of astonishment at an inability to do awake what in sleep seemed at once so delightful and so natural.

As some compensation for this waking disillusionment, man has, in two several ways, endeavored to recover lost ground in the quest for wings. First, he has sought to attain by mechanical means the powers for ever denied to his bodily organization as now completed. Secondly, he has cherished the dream that possibly the faculty denied under physical conditions has its even higher satisfaction in some order of existence of which the present is but the feeble shadow.

First of all, let us remind ourselves of man's age-long effort to create for himself the mechanical means of physical flight. What a record of supposed folly—only to be equalled perhaps by the quest for the *Elixir Vitæ* in its apparent futility—has seemed this effort until our own generation. We recall the Etana legend of the fifth millennium B.C. and how the Sumerian hero used the wings of an eagle to ascend to the heaven of Anu. We think again of the old Persian king, Kai Kaus, in the *Shah Namah*, and how he made his flying-machine with four lusty eagles at the corners, each straining for a piece of goat's flesh immediately out of reach. We remember the legends of Daedalus and Icarus, in the myths of Greece, of their daring and their failure. From the *Arabian Nights* we retain memories of Whittier's "One-eyed Calender's horse of brass," manipulated by its rider with the turn of a peg. And so we come on down the ages to the efforts of poor, derided fools such as Darius Green, and thence in nicely graduated stages of success to the Wrights and Bleriot and Lindberghs of our own prolific day. It is a startling commentary on the lack of faith of our ancestors that so many heroisms were unrewarded even with sympathy. It is also as striking a commentary on the unconquerable faith of those who struggled and died for an idea which no failure permanently thwarted or defeated.

To-day many are rejoicing in the consummation of an age-long expectation and certainly no one dare at this stage place limits to the possibilities of mechanical flight. But there are others to whom the present success is at once a warning lest man rest his quest for wings at this point and an inspiration to aspire to yet higher conceptions of his destiny. Especially is it an inspiration to believe that "the soul's invincible surmise" will fulfil itself in still loftier and more spiritual success of which the present is the parable. We have faith that God will allow no human instinct to quench itself in the dust of material things. No husks of terrestrial achievement will ever satisfy the soul created for service in an eternal and spiritual universe.

So we catch the renewed cry of humanity for the power to fly and ask what is the reality which our dreams and our temporal achievements alike have predicted. The answer to such a question carries us through regions of religious speculation and belief such as may scarcely be regarded as irrelevant to the ultimate fact. It takes us by successive steps into a world where the heights as well as the surfaces are significant and where, in moments of most deeply felt reality, the "drift of pinions" beats not in vain at our "clay-shuttered doors."

First, and most obviously, we find it natural for the imagination to clothe the human form or the faculties of humanity with wings. One needs not to go far in ransacking literature to collect illustrations of this. We have Matthew Arnold describing Shelley as "a beautiful and ineffectual angel, beating in a void his luminous wings in vain." And we have Browning's glorious apostrophe to his departed wife: "O lyric love, half angel and half bird." We have Horace describing his inspiration in the familiar words: "Non usitata, nec tenui ferar penna." We have Shakespeare with his "True hope is swift and flies with swallow's wings," or his "Wings as swift as meditation and the thoughts of love," and Thomas Young's famous reference to imagination:

"In midway flight imagination tires,
Yet soon reprunes her wing to soar anew."

On every hand the human mind has borne its witness to the naturalness of conceiving a winged humanity and human faculties as plumed for aerial flight.

To this Art witnesses as abundantly as Literature. Without trenching upon the subject of a succeeding paragraph as to the conception of winged gods, such as we find in the old Babylonian and Assyrian art, we have only to recall the glorious *Winged Victory* of Greek sculpture, the many representations of the soul as Psyche, with her butterfly wings, or the figures of mythological personages with detachable wings, such as Hermes took from his sandals to lend to Perseus, or such as, in imitation possibly of the Greek psychopomp, the Scandinavian warriors wore upon their helmets. Nor, in this connection, must we forget the frequent representation of the winged Harpies, and other symbols of the winds, which have their place in ancient art.

In the second place, we have the almost universal tendency to represent the souls of the dead as rising winged from the mortal body they desert. What is poetry to Alexander Pope when he sings:

"Lend, lend your wings! I mount! I fly!
O grave, where is thy victory?
O death, where is thy sting?"

is sober and considered fact in a large variety of primitive beliefs. As early as the *Epic of Gilgamesh* we have the picture of the souls of the dead flying across the waste waters of death as birds. When Ishtar descends into the underworld, she beholds souls of men "clothed like a bird in a garment of feathers." In Egyptian pictures we have constant representation of the spirit of the dead as "a human-headed bird fluttering from the mouth at death," or hovering above the corpse. In the Avesta (*Yasht* xiii, 10) we are told that when the fravashis, or astral bodies, of men are summoned, "they come flying like a well-winged bird." In many an Attic vase we have similarly represented the souls of Greek and Trojan heroes, an Achilles or a Hector. In the old Celtic myths the idea is prevailingly present. The favorite shape which the souls of men assumed, when transformed, is that of

the bird. Morrigan appeared thus to Cuchulain, and so do Devorgilla and her handmaid. Llew took the form of an eagle, and as birds appeared Bude and Midir, and Etain and Fand and Liban. It is the commonest of all shape-shifting in the life of the Celtic heroes and heroines. After death, too, as *The Voyage of Maelduin* reminds us, the souls of the dead are changed into birds. The reader will recall Gerald Griffin's beautiful lines:

"White bird of the tempest! O beautiful thing,
 With the bosom of snow and the motionless wing!

 I think how a pure spirit gazing on thee,
 Must long for the moment—the joyous and free—
 When the soul disembodied from nature shall spring
 Unfettered at once to her Maker and King."

Other Celtic countries shared the beliefs thus expressed in the Erse sagas. In Wales the souls of the wicked became ravens, and in Brittany the white sea-gulls along the rock-bound coast were believed to be the spirits of drowned mariners. There is an affecting passage in the *Souvenirs de Jeunesse* of Ernest Renan where a young Breton acquaintance of the autobiographer is quoted as follows:

"Il prétend que mon âme habitera, après ma mort, sous la forme d'une mouette blanche, autour de l'église ruinée de Saint-Michel. . . . L'oiseau volera toutes les nuits avec des cris plaintifs autour de la porte et des fenêtres barricadées, cherchant à pénétrer dans la sanctuaire, mais ignorant l'entrée secrète; et ainsi, durant toute l'éternité sur cette colline, ma pauvre âme gémera d'un gémissement sans fin. 'C'est l'âme d'un prêtre qui veut dire sa messe,' murmurerà le paysan qui passe."

One might quote further from Slavic mythology as to human souls which leave the body in sleep and hover round like white birds. One might direct attention to the Armenian Gospel Books with their illustrations of human-headed birds. One might enter the field of African folk-lore and refer to the common custom of expecting the soul of a murdered man in the form of a bird to identify his murderer. The idea is indeed omnipresent. Magellan notes in the Moluccas the belief that beautiful small birds which never settled on the ground were the souls of the departed

come from Paradise. The Persian poet Jallalu'din writes of the human soul as a bird held, like falcon, by a leash, and escaping for a while in sleep. Another Sufic poet (Sultan Oweis) writes: "That holy bird, my soul, was for some time confined in this mortal cage, but the cage is now broken and the bird flies again to its beloved fields." Still another describes how, on the night of Friday, in the month Shawal, in the year (of the Hijra) 691, "the pure soul of Sheikh Sa'adi, like a Phoenix, spread its wings, and fled from its earthly prison." And a quite modern poet (R. W. Service) writes:

"And then—God opens wide the door;
Our wondrous wings are arched for flying;
We poise, we part, we sing, we soar . . .
Light, freedom, love . . . Fools call it—Dying."

But space forbids further illustration and there is no need to labor what becomes obvious as soon as attention is directed to the fact.

We pass on, by no great step, to the creation in religious fancy and faith of those special orders of winged spiritual beings to which we give the general name of angels. It matters little what the provenance of our angelology has been, how far the Jews derived their ideas on the subject from Persia or elsewhere. The fact remains that mankind has from thenceforth accepted as true the conception of spiritual instrumentalities, reflecting the Divine Personality, engaged in the carrying out of the Divine Will, as being winged. So we see Isaiah rapt in vision "and above him stood the seraphim: each one had six wings; with twain he covered his face and with twain he covered his feet, and with twain he did fly." Whether for worship, for waiting, or for work, the angelic ministry, which Christ Himself coördinates with the service of men—"on earth as in heaven"—is winged. So in the Apocalypse, not only the angelic host, but Nature herself is winged.

Now the thought of the angels as ministering to mankind has been of no small consolation to Christian souls. Edmund Spenser sings, with more than his usual exquisiteness:

"O! th'exceeding grace
 Of highest God that loves His creatures so
 That blessed angels He sends to and fro.
 How oft do they their silver bowers leave
 To come to succor us that succor want!
 How oft do they with golden pinions cleave
 The flitting skies like flying pursuivant,
 Against foule feendes to ayd us militant!
 They for us fight, they watch and duly ward,
 And their bright squadrons round about us plant;
 And all for love and nothing for reward:
 Oh, why should heavenly God for man have such regard!"

And our modern poet exclaims over the picture by Guercino:

"Dear and great angel, would'st thou only leave
 That child, when thou hast done with him, for me—
 Let me sit all the day there, that when eve
 Shall find perform'd thy special ministry,
 And time come for departure, thou, suspending
 Thy flight, mayst find another child for tending,
 Another still to quiet and retrieve!"

But the best comfort has come not out of the thought of the ministry of the angels to us, but out of the thought of their significance as supplying us with the proper symbols of a coördinated service in which earthly and heavenly ministrants meet together. And of the elements of this symbolism none is so constant as that of wings.

This is the more apparent as we rise, by a still natural ascent, to the conception of something winged in the revelation of God Himself. Winged gods are common in all the mythologies. We find this true in the case of the winged sun-disks of Egypt, in the pictures of Nut with her star-decked bosom, arms and wings, in the colossal composite symbolic gods of Assyria, and in the sublime representations of the winged Ahura-mazda. We find the same idea even in the Hebrew conception of Yahweh. The passages confirmatory of this are so familiar that we scarcely sense their significance. So God reminds His people (Ex. xix, 4) "How I bare you with eagle's wings," and (Deut. xxxii, 11) "He spread abroad His wings, He took him, He bare them on His pinions, Yahweh alone did lead him." The Psalms have

well-remembered passages such as tell how God (xviii, 10) "Rode upon a cherub and did fly: yea, He soared upon the wings of the wind," or pray (xvii, 8) "Hide me under the shadow of Thy wings," or declare "The children of men take refuge under the shadow of Thy wings." And almost the closing word of Old Testament prophecy is to the effect that "unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings."

Is not all this language of poetic fancy and of religious symbolism suggestive of an aspect of religion which, though we hope to realise it hereafter, we find exceedingly difficult to actualise at present? Is there not room therefore (and here we come to the practical part of our study of the subject) for deliberate and conscious emphasis upon the truth that man, as a winged creature, in the spiritual sense, is not outside the possibilities of evolution, or, to speak religiously, outside the creative purpose of God?

Life has, according to the Apocalyptic description of the City of God, three dimensions, all of them equal and all of them infinite. There is, first, *length*, which signifies to us what we call progress. There is, secondly, *breadth*, which signifies what we call sympathy, that lateral extension of ourselves into social relations with men to left and right. There is, thirdly, *height*, which signifies to us aspiration.

Now of the first two of these dimensions the Church in modern times has been laboriously conscious. In regard to the first one, we realise that the subject of Church 'Extension' has been so much before us that few of the clergy at least but consider their work judged by published statistics of advance and enlargement. Whatever may be said of the "strengthening of stakes," the "lengthening of cords" has been an ecclesiastical desideratum of the first magnitude. And, of course, this is not without its justice, since where there is no advance coldness creeps on apace and death is not far behind.

Much the same is true of the second dimension, that of breadth. It is one of the most conspicuous achievements of the Church in recent years that it has seen the lateral extension of religious in-

fluence, the socialization of the Gospel message, to be one of the main implications of the doctrine of the Incarnation. It is in the spirit of Christ, stretching forth His torn hands from the Cross to East and West that the Church has felt itself responsive to the Latin motto: "*Humani nihil a me alienum puto.*"

Nevertheless, to be mindful of the duties of extension and of socialization should not be to forget in consequence the duty of aspiration. The cry of the human soul, from the plaint of the psalmist, "Oh, that I had wings like a dove!" to the song of Friedrich Rückert, is, of course, first of all an effort in the direction of escape from the tyranny of earthly things. But it is immediately something more. It is the assertion of a right to the enjoyment of a vital element which has hitherto been beyond experience, a claim to possess something more than the surface of things. With Victor Hugo the soul exclaims:

"Let me be like a bird for a moment perched
On a frail branch while it sings;
Though he feels it bend, yet he still sings on,
For he knows he has his wings."

To be zealous for extension and for the broadening out of social contacts apart from the cultivation of aspiration is to leave the Church still upon the ground, a crawling, pedestrian, earth-bound thing. Whereas it was intended to be the spirit-chariot of Ezekiel's vision, lifted up from the earth by the divine spirit within the wheels. For when "the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go they went; thither was the spirit to go; and the wheels were lifted up beside them; for the spirit of the living creatures was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them: for the spirit of the living creatures was in the wheels." (Ez. i, 19-21.)

Recent figures compiled by the Federal Council of Churches seem (though they have been in certain quarters contradicted) to show that so far as the growth of the Protestant Churches (and the statistics of other religious bodies are not more reassuring)

is concerned, the advance is nothing to be proud of. Whereas from 1800 to 1900 the growth of the Churches, proportionately to the increase of population, was from 7 per cent. to 24 per cent., it is pointed out that from 1900 to the end of 1925 the improvement has only been from 24 per cent. to 26 per cent., an almost infinitesimal rate of advance. As I write I find quoted an address of the Methodist Bishop, Dr. W. O. Shepard, to his clergy, to the effect that Methodism is even losing ground. "We are not winning," he says, "against the enemy." In this matter, alas, no one religious body is able to cast stones at another. Moreover, so many of our multiplied organizations for the reaching of the men, women and children about us have manifested so little of healing power that it is open to enquire whether some of them have not rather tainted the Church with worldliness than magnified in human life the wonder-working power of the Gospel. It has occurred to many who have experimented with Men's Club Dinners, Social Evenings and Dances that the life of the Church has been not infrequently secularised by methods which were intended to spiritualise the world.

Hence the need for a recovery of the religion of spiritual uplift in the witness of the Church. Christ says not merely, "*Follow Me*"; not merely "*Love one another*"; He says also "*Come up hither.*" The Church must have fellowship with Christ in the glory of His ascended and mediatorial ministry as well as a share in His experience on earth. Perhaps, if our Church year did not, for all practical purposes, end with Easter for so many of our communicants, we should understand this better. So few make a real effort to "touch" Him when He is ascended to the Father.

This is the teaching of the last and greatest of the Pauline Epistles to the Churches, namely, that Christians must not only know the Cross (as the Galatians are exhorted to do), and not only be risen with Christ (as the Colossians are urged to be), but that they must also be lifted up to sit with the Master "in the heavenly places."

It ought to be clear that, as there is a City of God which comes

down from heaven to be established upon earth, so there is also a City of Man which is raised to take its place among the things eternal in heaven. The result is no Cloud Cuckoo Land, no coffin of Muhammad suspended between heaven and earth, but the Church which is the synthesis of the two spheres, at once the new heaven and the new earth.

As in Holy Communion our Consecration Prayer is a calling down of the Holy Spirit to take possession of the material elements, with transforming power, so it is also a lifting up of those elements to find their place in the glorified Divine Body of Christ our Lord. The grace which we crave for and receive in the sacrament is the synthesis of the double miracle.

Even the world at times feels the need of recovering tone by the upward look. One of the least religious of French poets, Théophile Gautier, tells us that, knowing but one line of Wordsworth, namely, the line which runs,

"Spires that with silent finger point to heaven,"

frequently, in hours of depression, he found himself scribbling upon the sheets of otherwise blank paper "group after group of heavenward pointing spires." It should be the very life of the Church to establish the correspondence which is the very central idea of the Eucharistic mystery.

Only the other day I received a copy of Dr. William Norman Guthrie's *Offices of Mystical Religion*. I find the opening office one entitled "A Lyrical Office of Aspiration." Many would probably prefer to recover the spirit of aspiration by ways at once more simple and more conventional than those with which the Rector of St. Mark's in the Bouwerie is experimenting, but, in one way or another, the effort must be made. More than most things which have been supplied us in recent years for the development of our Church life we need the special cultivation of devotion with the object of lifting men's hearts and minds and souls above the earth, until

"one by one

Life's utmost splendors blaze more nigh;
Less inaccessible the sun,
Less alien grows the sky."

In Dr. Guthrie's Manual I like especially the following prayer :

"Lift us up, day by day, to the heart of heaven, with a cry from our inmost being, 'Up with me, up with me, into the sky, for thy song, lark, is strong. Up with me, up with me, into the sky, singing, singing, and all the heavens about Thee ringing,' for are not Thy 'holy angels and archangels' about us there to greet and set ecstatic at Thy feet the aspiring soul, that calleth mightily on the 'spirit of the whole' to fill it full with Thy beauty, goodness and truth, O Thou God of our never dying aspiration, and ultimate peace. Amen."

We have had in recent years crusades for Church developments of one sort and another. We have had them for the advancement of zeal and knowledge, for the creation of greater efficiency of organization and administration, and for the diffusion of wider and more effective social sympathy. We want at present a crusade with the slogan, inspired at the altar, *Sursum Corda*—'Lift up your hearts.'

Mr. Lindbergh's nation-wide campaign for the popularisation of commercial aviation ought to have its nobler correlative throughout the religious world in the creation of a new enthusiasm for spiritual and aspiring churchmanship. What would not be the result for Christianity and for civilization were there but as many ready to risk all for conquering the world in the name of Christ as have already sacrificed their lives for this new empire of the air! The risk should certainly not be too great for men and women of living faith to face.

This story is told of the two Wesleys. 'Brother John,' said Charles, 'I feel so happy, I could fly.' 'Brother Charles,' was the response, 'if the Lord wants you to fly, He will give you wings.' The great evangelist spoke something less than the truth. God *has* given us wings on which to soar above the bondage of things terrene. We have only to use them instead of contenting ourselves, as so many do, with crutches. In this life there is, as the prophet said, a time when we must walk without growing faint. There is also a time when we must run without growing weary. But there is also surely a time when it is our duty to mount up on wings like eagles and so win a foretaste

of the freedom and exultation of which our modern successes in aviation furnish the feeble and imperfect parable. When the power of the Church to do this is realised, the world will recognize it as Ezekiel recognized the Spirit Chariot with its involved mystery of wheels and eyes and wings. Moreover, out of the vision will come the sky-born music which will lift up the eyes and hearts of men as the sky-lark lifts them up when he rises from his lowly nest in the grass to lose himself in ecstasy. If Shelley, hearkening to that ecstasy, could exclaim:

“Teach me half the gladness
That thy brain must know;
Such melodious madness
From my lips would flow,
The world should listen then, as I am listening now,”

surely the world, listening to the Church's music as to the song of the morning stars “still quiring to the young-eyed cherubim,” will be moved to know indeed God's Name hallowed, His kingdom come, and His will done, on earth as it is in heaven,

“The song seraphically free
Of taint of personality,
So pure that it salutes the suns,
The voice of one for millions,
In whom the millions rejoice
For giving them one spirit voice.”

THE DATE OF THE EXODUS

By SAMUEL A. B. MERCER, Trinity College, Toronto, Canada

The majority of Biblical critics and Egyptologists recognize the Exodus as an historical event. And yet there is no contemporaneous historical account of that event. The narrative in the Book of Exodus contains material written down several centuries later, and its present form is not earlier than about the fifth century B.C. Egypt itself does not give us the slightest record of the Exodus, nor even of the Oppression. There is only one contemporaneous mention of "Israel," namely, on the Merneptah stela, about 1222 B.C. On an inscription, discovered by Petrie in 1905 at Sinai, there is a supposed mention of Moses (MNSH, compare Judg. 18: 30), in the time of Hatshepsut (c. 1450 B.C.), but even if the term "Moses" does occur, it is not certain that it refers to the Moses of the Exodus. On the other hand, there is sufficient reliable tradition about Moses and the Israelites in Egypt in the Bible, in Josephus, Philo, Eusebius, etc., in Rabbinical literature, in the pseudepigrapha, in the Koran and other Arabian works, to convince the most sceptical of the historicity of the Exodus. Moreover, it is difficult to believe that any such story of Oppression and Exodus could ever have been *invented* by the Jews. And the fact that the Hebrews were shepherds and "an abomination unto the Egyptians" is sufficient reason that the Egyptians have so little to say about them.

So we are agreed as to the historicity of the Exodus—but not about the *date* of that event. The object of this brief article is to set down what we do know at the present moment about the date of the Exodus. This we should do, because we are now possessed of a fuller knowledge than ever before of the history of Egypt contemporaneous with any date which may be assigned to the Exodus.

Let us first of all see what the Bible has to say about a possible date, for we cannot reject Biblical chronology entirely. In I Kings 6: 1 we learn that 480 years elapsed between the Exodus and the fourth year of the reign of Solomon. Now, Assyrian chronology, Biblical dead-reckoning, and astronomy have established the date 854 B.C.; and dead-reckoning backwards gives 977 as the date of Solomon's accession. His fourth year would therefore be 973. This plus 480 gives 1453 B.C. as the date of the Exodus. Again, if Amraphel of Gen. 14 and Hammurabi be identified, as is done by many Old Testament scholars, Abraham was a contemporary of Hammurabi. Now, Langdon's date for Hammurabi is 2067-2024 B.C. If we take, roughly, 2000 as the date of Abraham, we have 2000 minus 215, the years of the patriarchs in Canaan (Gen. 12: 4, 21: 5, 25: 26, and 47: 9), minus 430 years in Egypt (Ex. 12: 40), which leaves 1355 B.C. for the Exodus. Then, lastly, if we assume, as is often done, that it was the great Rameses II who built the store-cities of Pithom and Rameses, it was Rameses II who was the oppressor (Exodus I), and his son Merneptah who was the pharaoh of the Exodus. Now, Merneptah began to reign in 1225 B.C. The Exodus, accordingly, would be shortly after 1225 B.C. Thus, according to Biblical evidence, we would seem to have three dates, namely, 1453, 1355, and 1225 B.C., for the Exodus.

In lieu of definite evidence, modern scholars as a rule find themselves defending one of three theories as to the date of the Exodus. The theories are: First, the Exodus took place about 1445, just after the long reign of Thutmose III (who reigned until 1447), and during that of his son Amenhotep II. This would agree roughly with the first Biblical date, namely, 1453 B.C. The entrance into Canaan, on this reckoning, would be about 1400, and would correspond with the coming of the Habiru in the Tell el-Amarna letters, with whom the Hebrews are usually identified. Secondly, the Exodus is connected with the religious revolution of Ikhnaton, 1375 to 1358, when the Israelites were driven out at the close of the revolution, which would place the Exodus about 1350. This would agree roughly with the second Biblical date,

namely, 1355 B.C. Thirdly, the Exodus took place in the reign of Merneptah, son and successor of Rameses II. This is the third Biblical date, namely, 1225 B.C., and has been held by a great number of very competent scholars. A very few scholars, such as Wiedemann, hold a still later date, namely, at the close of the XIXth dynasty; but this theory is not quite worth consideration in view of our space.

There are many considerations which make the first theory very attractive. Indeed, Jack in his book called *The Date of the Exodus*, Edinburgh, 1925, has argued very strongly in favour of this theory. Manetho, the Egyptian priest of 285-246 B.C., and Hecataeus, the Greek historian of 323-283, B.C., both preserve legends about Moses and his followers who were defeated and driven out of Egypt by Amenophis the king, who could very well be Amenhotep II. The famous picture of foreign brick-makers (Wilkinson, *The Ancient Egyptians*, II, p. 196) is from the time of Thutmose III, father of Amenhotep II. If the MNSH of the Sinai inscriptions referred to above should turn out to be the Biblical Moses, this would make Moses a contemporary of Hatshepsut, and would favour this theory of the date of the Exodus.

Certain scholars, such as Hall and Gardiner, think that the Biblical Exodus and the expulsion of the Hyksos, which took place shortly after 1580 B.C., in the region of Ahmose I, are part of the same historical event. This theory was first advanced by Josephus. But, apart from the date, which is over a century earlier than our earliest date for the Exodus, it must be said that the accounts we have of the Hyksos rule in Egypt and of their defeat by Ahmose do not correspond with the history of the Israelites. Furthermore, there is no proof that the large Hyksos population of Egypt were ever driven out. Moreover as the Hyksos did not enter Egypt until 1650 B.C., this would leave the stay in Egypt only about a century instead of four times that period according to the Bible.

The strongest argument in favour of the first theory is to be found in the Tell el-Amarna letters of the reigns of Amenhotep

III and Ikhnaton, between about 1400 and 1358 B.C. In these letters we learn about the invasion of Palestine by the Habiru. This name is philologically the same as 'Ibhri, Hebrews. Now, while "Hebrew" and "Israelite" are not the same (cf. I Sam. 13: 6 ff.; 14: 21), yet the Israelites were a part of the larger group, the Hebrews. The invasion of the Habiru of the Tell el-Amarna letters, described as coming from the land of Seir, may therefore include the Israelites of the Old Testament. The Sa. Gaz of the same letters, who invaded Palestine from the north, are held by some to be identical with the Habiru. But this problem does not concern us here.

But the first theory is not by any means self-evident, and has its objections. Some of these objections may be enumerated: In the Tell el-Amarna letters the names of Canaanitish kings are mentioned, such as Abdi-Hiba of Jerusalem, Yapahi of Gezer, Abdi-Tirsi of Hazor, and Yabni-ilu and Zimrida of Lakish. Some philological gymnastics may possibly identify these with Adoni-Zedek, Jabin, Horam, and Japhia, respectively, but "doubtful things are mighty uncertain." Furthermore, why do Abdi-Hiba's letters not mention Joshua; why is there in these letters no parallel with the Biblical account; and why is the taking of Jericho, Ai, etc., not mentioned in the letters? Moreover, the Philistines came to Canaan in the fifth year of Rameses III, 1193 B.C., and settled on the coast. According to the Biblical account the Philistines were in the land in the time of Joshua. If the Habiri are the Hebrews of Joshua's time, it is strange that the Tell el-Amarna letters tell us nothing about the conflicts between the Hebrews and the Philistines, shortly after the entrance of the Habiri into Palestine. Furthermore, if the Israelites entered Canaan as early as 1400 B.C., it is strange that the great campaigns of Seti I, 1313-1292, Rameses II, 1292-1225, and Rameses III, 1198-1167, into Palestine left the Israelites completely untouched. Such an assumption is difficult to accept.

Arguments for the second theory are very few. Weigall, the chief supporter of 1350 as the date of the Exodus, calls to his support Manetho, who, as we saw above, placed the Exodus in

the reign of Amenophis. Weigall would make this Amenophis IV or Ikhnaton, 1375 to 1358 B.C. He bases his argument chiefly upon a supposed likeness between the religion of Ikhnaton and that of Moses, both of whom he claims to have been monotheists. It need only be said about this that a few faddists assert that Ikhnaton was a monotheist, and hardly one modern critic would admit that Moses was a monotheist. That is as far as a comparison between the religion of Moses and that of Ikhnaton can be said to go. Jack in his book above quoted, page 87, note 1, would seem to make me hold this theory, but he altogether misunderstands my position, as represented in my *Tutankhamen and Egyptology*, pp. 44 ff.

The strongest argument in favour of this second theory is the mention of the 'Aperu, 'Aperiu (philologically equivalent to "Hebrews") in the reign of Seti I at Beisân (Beth-Shan). But they are also mentioned by Thutmose III in his taking of Joppa, and by Rameses II, Rameses III, and Rameses IV in Egypt. There undoubtedly were Hebrews in Canaan long before the time of even Thutmose III, and in Egypt long after Merneptah. But Hebrews and Israelites are not coterminous.

The third theory may be called the traditional theory. It is assumed that Rameses II built the cities of Pithom and Rameses, mentioned in the Book of Exodus, and that he accordingly was the Oppressor, his son and successor, Merneptah, being the pharaoh of the Exodus. It is certain that Rameses II was a great builder, that Merneptah was a weak pharaoh, and that Egyptian influence in Canaan was dead by the time of Rameses III, 1198-1167, forty years after the Exodus. This the report of Wenamon makes clear. Moreover, Rameses II erected a stela at Beth-Shan on which he refers to the employment of Semites in the building of his name-city in the Delta. This is a recent bit of evidence (Excavations of the University Museum of Philadelphia, conducted by Dr. Fisher, *Museum Journal* Vol. XIV (1923), No. 4, p. 234). It is certain that there was a city of Rameses, the Israelites are said to have left from it (Ex. 12: 37; Nu. 33: 3), and it may have taken its name from Rame-

ses II, Rameses I being an ephemeral king. As to the name Pithom, the name is first found in the records of the XIXth. dynasty. In the Papyrus Anastasi VI, there is a letter of the 8th year of Merneptah which says that the eastern bedouin tribes were allowed to feed flocks near "the pools of Pi-Tûm of Merneptah belonging to Theku." Naville is thought to have discovered Pithom at Tell el-Maskûte, but this is disputed. Furthermore, if Merneptah be mentioned in Josh. 15: 9, 18: 15, it would furnish an argument for this third theory. Finally, in his excavation of sites in the eastern Delta, where the city of Rameses was located, Petrie found an inscription which refers to the buildings of Rameses II and a picture of the pharaoh Rameses II himself smiting an Asiatic (Petrie, *Hysksos and Israelite Cities*, page 31 and pls. XXXII and XXIX).

The third theory also is not without its difficulties and objections. The chief argument in favour of the third theory is an assumption, namely that Rameses II built the cities of Pithom and Rameses. It must certainly be admitted that because the city was called "Rameses" when the earliest Jewish records were written (about 900 B.C.), it does not follow that it was so called when the Israelites built it. But whence arose the tradition and how explain it? If there is no proof that "Rameses" was not the name of that city which was called "Rameses" by the Hebrews of about 900 B.C., there is also no proof that that was not its original name. Most modern Egyptologists doubt Naville's identification of Tell el-Maskûte with Pithom, and think that the city of Rameses has not yet been discovered, although Petrie claims to have discovered it. In this connection it is interesting to note that Peet, Gardiner, and Hall incline to the view that the city of Rameses is identical with Pi-Rameses (House of Rameses), the Delta capital of the XIXth dynasty, which, they conjecture, occupied the site of Avaris, the Hyksos city. Furthermore, Manetho says that the king set apart the city of Avaris for use of the Israelites.

What is considered to be the chief objection to the third theory is the fact that according to Merneptah's stela, in the third year

of his reign, that is in 1222, his soldiers met and defeated the Israelites in Palestine. The word "Israel" in the text has a determinative indicating a people and not a country, that is, a non-territorial or roaming people. But this objection is not as serious as it appears. Israel's purpose in leaving Egypt was to go to the "land flowing with milk and honey," that is, to Palestine. Modern research has shown that Mount Sinai is to be located, not at the southern end of the so-called peninsula of Sinai, but at the northern end of the Gulf of Akabah. This agrees with the intention of the Israelites to reach Palestine as soon as possible, with the improbability of their going southward in the so-called peninsula of Sinai, where Egyptian soldiers were stationed, guarding the mines on the border of the Red Sea; and, what is more important, with the Bible itself, for, according to Deut. 33: 2 and Judges 5: 4-5, Sinai was near, or a part of, the Seir range, and the Seir range is north of the Gulf of Akabah. In other words, the Israelites were determined to reach Palestine as soon as possible, and by the shortest possible route. But they were not foolish enough to take the coast route through Philistia, for Merneptah, in his ships, could easily head them off. They took the well-beaten highway that led out of Egypt due east in the direction of Kadesh. From there it was their full intention to go northward through Rehoboth and Beer-sheba into Palestine. Consequently, they sent out spies to prepare the way. This we learn from Numbers 13 and 14. We also learn from the same book that some of the spies reported well-fortified cities in southern Palestine, and a barren country. These were considered sufficient reasons for abandoning the idea of an entrance through the south. But Caleb (Num. 13: 30) believed that an entrance could be made. There were others of the Israelites, most likely, of his opinion. At any rate, according to Judges we find that Calebites and Kenizzites were found in southern Judah just after the Israelites crossed the Jordan.

Thus the "Israel" of Merneptah's victory in Palestine is explained. Some of the Israelites took Caleb's advice and advanced into Palestine. They were a part of the tribe of Judah.

They remained in southern Palestine and were found there later by the Israelites who crossed the Jordan. Now, it was these "Israelites" whom Merneptah's soldiers, conveyed by ships, met in southern Palestine and defeated in 1222 B.C.

Thus we have the arguments in favour of and against the three theories of the date of the Exodus. What was the date of the Exodus? I do not think that question can as yet be answered. Further excavation and research must be done. However, the three Biblical dates, as well as the above three theories, may be embraced in a long-period exodus, which began as early as 1445 B.C. and ended in 1222 when the bulk of Israel finally left Egypt. Of course, Biblical tradition represents all the tribes of Israel as leaving Egypt at the same time and as entering Canaan by the way of the fords of the Jordan under the leadership of Joshua. But these traditions are late. Moreover, a careful reading of the Biblical sources will point to other conclusions. In the first place, there is every reason to believe that the route which the departing Israelites took, after their escape from Egypt, was in the direction of Kadesh and not southward along the eastern shore of the Red Sea. In other words, their intention was to reach Palestine as soon as possible. They would probably have taken the Mediterranean coast road had they not known that Merneptah could easily have headed them off in his ships. They, therefore, took the caravan route to Kadesh, and at once, not after a period of years, attempted to enter Palestine from Kadesh. It is from Kadesh that the spies were sent out. The late priestly source says that there were twelve (Num. 13: 1-17a, 21, 25-26a, 32a), and it also says that Caleb as well as Joshua and the others returned (Num. 14: 38; cf. 32: 12). These two spies reported favourably as to an advance through southern Palestine (Num. 14: 5-7, 10). The spies reported that the Amalekites dwelt in the south, Hittites, Jebusites and Amorites in the hill country (cf. Ezek. 16: 3, 45, where, in speaking of Jerusalem, he says, "Thy father was the Amorite and thy mother a Hittite"), and Canaanites by the sea and by the Jordan (Num. 13: 28-29). But Caleb was very anxious to enter Palestine

from the south (Num. 13: 30), and according to the oldest source, J, Caleb drove out the three sons of Anak and conquered Hebron and Debir (Joshua 15: 13-19; cf. Hebron as Caleb's lot, according to E, Joshua 14: 6-15, and according to J, Judges 1: 20). The sources here are probably ascribing to the period of Joshua an event which took place shortly after the Exodus. Caleb probably put his wish into effect and, with his followers, penetrated into southern Palestine. It was comparatively easy for him to do so, for Israel was not as yet organized as it was later under Moses and his advisers and assistants.

A careful reading of the oldest source, J, will reveal a duplication which points to the conclusion that two distinct events are united by J into one event. In other words, the account of Judah's entrance into Palestine from the south is combined or confused with the invasion of Benjamin and Ephraim from the north, in such a way as to leave the impression that Judah entered Palestine from the north, when in reality it most likely entered from the south, as Caleb did. Thus, Joshua 15: 63 says that Judah did not drive out the Jebusites from Jerusalem. The same is recorded of Benjamin in Judges 1: 21. Joshua 16: 10 says that Judah did not drive out the Canaanites from Gezer. The same is said of Ephraim in Judges 1: 29. The probabilities are that the passages in Joshua are duplicates of those in Judges, applied to Judah by a writer who desired systematically to ascribe some undertaking to each of the tribes and to represent them as operating from the north.

This conclusion gains credence when we read Judges 1: 8-10, where the redactor of J ascribes to Judah, operating from the north, the same work which is ascribed to Caleb by J in Joshua 15: 13-19. The account in Judges 1: 8-10 is a duplicate, but may preserve a remembrance of Judah's coöperation with Caleb from the south in much the same way that Judges 1: 1-7 preserves a tradition about Judah's operations from the south. The mention of Simeon in this passage is either purely traditional, or it possibly may refer to some portion of that clan which was left behind. Simeon migrated northward over a hundred years

before. The same is true of Judges 1: 17-19, although this may be a duplicate of Joshua 15: 63 and Judges 1: 21 and of Joshua 16: 10 and Judges 1: 29. The conclusion to which all this leads is that the tribe of Judah although systematically represented as having entered Canaan from the east across the Jordan really entered from the south with Caleb and some other Arabian Semites, such as the Kenites, Judges 1: 16. That is, Judah and those closely related to it, the Calebites, the Kenites and the Jerahmeelites (I Chron. 2), penetrated Canaan from the south. This is in keeping with the feeling expressed in the "Blessing of Moses" that Judah had been separated from his brethren (Deut. 33: 7), with such passages as Judges 1: 16-17 and Num. 21: 1-3, with the fact that Judah is not mentioned in the Song of Deborah, and with the ease with which Judah always found itself separated from the rest of the tribes (cf. 2 Sam. 19: 41-43). Such passages as Num. 20: 14-21, JE, are ideal reconstructions, representing all the tribes of Israel as acting together. Indeed, there is good evidence for holding that the tribes which formed the Exodus did not include the whole of Israel. Between about 1575 B.C. when the Hyksos began to leave Egypt and about 1164, the latest date for the occurrence of 'Aperu or Hebrews in Egypt, many waves of Semites crossed the borders of Egypt. The date of the first theory, 1445 B.C., may well mark the date of one of these waves. At any rate, as early as 1375 the name Samhuna occurs, and this may be an indication that the tribe of Simeon was in the land of Canaan, and may have come up from Egypt previous to 1375, and perhaps as early as 1445. Likewise the occurrence of the name 'Asaru, which may be identified with Asher, in the time of Seti I would point to a possible migration of the tribe of Asher out of Egypt and into Canaan by 1313 B.C. and perhaps as early as 1350, the date of the second theory. Thus Simeon may have migrated northward previous to 1375 B.C. This agrees with the fact that it is not mentioned in the Song of Deborah and is omitted from the "Blessing of Moses." Asher also migrated north before 1313 B.C. This accounts for the fact that it did not respond to the call to arms in the time of

Deborah (Judges 5: 17), nor is it represented as driving out the Canaanites (Judges 1: 30) but dwelt among them. Gad and Dan did not respond to the call of Deborah, and Naphtali, Dan, and Zebulun are represented as dwelling among the Canaanites and as not driving them out (Judges 1: 30-36). In fact, the only tribes of which conquests are recorded are Judah and Simeon and the Joseph tribes. The conclusion arrived at is that probably Gad, Dan, Zebulun and Naphtali also migrated northward from Egypt and settled in Canaan before the exodus under Merneptah. The same may be true also of Issachar and Reuben. That is, while there is no good reason to doubt the Biblical tradition (*e.g.*, in Gen. 46: 8-27) that all the tribes migrated together to Egypt, there seems to be sufficient reason to believe that migrations of the Hebrews from Egypt extended over a long period, and that Simeon, Asher, Gad, Dan, Zebulun, Naphtali, Issachar and perhaps Levi and Reuben left Egypt before the exodus under Merneptah, and that Judah left with the Joseph tribes but separated from them at Kadesh and penetrated into Canaan from the south. All the lists of tribes that left Egypt, such as those in Deut. 33 and Num. 1, are ideal reconstructions of a later period. The only tribes, therefore, which can be said to have entered Canaan under Joshua from the east, across the Jordan, are Benjamin, Ephraim, and half the tribe of Manasseh, that is, the Joseph tribes; and these are the only tribes together with Judah (and Simeon) of which conquests are recorded.

In other words, it may be that the "Exodus" from Egypt covered a period of upward of two hundred years. Perhaps the tribes left Egypt whenever occasion offered itself; at any rate, there may have been one great movement as early as 1445 B.C. during the weak reign of Amenhotep II, which would satisfy the Biblical date of 1453 B.C.; then another may have taken place during the weak period of Ikhnaton and his successors, about 1350 B.C. corresponding to the Biblical date of 1335 B.C.; and the greatest of all may have taken place during the weak reign of Merneptah. Merneptah pursued them with chariots, but failed to catch the Israelites, and then he tried to head them off in

Palestine. But the bulk of the Israelites who left in his reign were safely at Kadesh, and the "Israel" whom his soldiers pompously reported as having been annihilated were a handful or portion of the tribe of Judah who followed Caleb into southern Palestine.

What is the date of the Exodus? We cannot say yet for certain, but the above suggestion that the "Exodus" may have extended from 1445 B.C. to 1222 B.C. is an attempt to account for all the facts, sometimes apparently conflicting, which we at present seem to possess.

A NOTE ON THE KENOSIS IN RELATION TO OUR LORD'S KNOWLEDGE

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I

In all knowledge there are two elements, the general and the particular, the law and the fact. Knowledge is possible only because there is some kind of pattern or system in events. In knowing an event the mind is at the same time aware of its relation to other events in a system. There can be no knowledge of particulars without some knowledge of universals.

Generally speaking, intellectual excellence consists in a special capacity to detect patterns or laws determining wide ranges of events, and to detect them through the observation and analysis of relatively few events. Those intellects which are rightly called "great" have had a deeper knowledge than others of the laws according to which events cohere; and, because of this, they have been better able to arrive by inference at particular facts which are beyond the reach of immediate observation whether through remoteness in time or space or for any other reason. Hence, on the one hand, it is true that men of outstanding intellect and wisdom do, in one sense and up to a certain point, know more facts than do others. (Indeed, it is impossible to carry any unusually large number of facts in the memory without some unusual power of arranging facts in widely inclusive plans or patterns.) Yet, on the other hand, the special excellence of these intellectual or wise men consists essentially in the knowledge of pattern, system or law, rather than in knowledge of large quantities of particular facts or events.

Further, there are discoverable in the universe an infinite number of distinct patterns, systems or laws. All these fall into two broad classes, (a) those which manifest orders of purely *de facto*

occurrence or existence, and (b) those which manifest orders of value or goodness. Thus, the sequence of notes in a melody illustrates both (a) laws of acoustics, and (b) laws of beauty in sound. Each set of laws belongs to a different principle of order. Play the notes of the melody backwards; they illustrate equally well the laws of acoustics, but the beauty is gone. Epistemology is hopelessly confused by the common assumption that the mental activity whereby we discern orders of value is somehow less really a knowledge of objective reality than that by which we discern orders of de facto existence. If my conscience tells me that a certain action is right, this, as far as my experience goes, is just as much a matter of objective knowledge as a sense-perception, *e.g.*, that the curtains in my room are red or the table made of wood. Both types of judgment are equally knowledge, and both, of course, are equally liable to error.

Finally, the patterns or systems or laws of which we have been speaking enfold one another ad infinitum; but, if the universe be a universe at all, there must be one system or principle of order which is all-inclusive. And, if the Christian religion be true, this all-inclusive order must be an order of spiritual value; the ultimate system must be a system of goodness.

Therefore, since it is an order of spiritual goodness which most inclusively and ultimately determines all events, it is knowledge of *that order* which, according to Christian belief, is the deepest knowledge and understanding of the world.

II

The foregoing general considerations are of real importance, when we come to consider the problem of the *kenosis* in relation to our Lord's conscious knowledge during His earthly life.

Few modern theologians are likely to deny that some kind of *kenosis* there must have been. If we reject a *kenosis* and still affirm our Lord's divine preëxistence, there seem to be only two alternatives open. (1) We may suppose that our Lord knew exactly everything that would happen in such a way as to make impossible for Him any experience of faith or trust or surprise

or of any emotion dependent thereon. (2) We may postulate as operating in our Lord during His earthly life a mysterious kind of double consciousness, whereby He was able consciously to exclude much of His own knowledge from that conscious mind which at a given moment immediately directed His actions. The first of these alternatives seems very gravely to impair the reality of the incarnation, and is moreover in conflict with historical evidence. The second is only slightly less open to the same objections, and has moreover a most unattractive air of artificiality.

Granted, then, a real *kenosis* in the sphere of knowledge, in what did it consist? The answer depends on two sets of considerations, (1) those concerned with the nature of divine knowledge, (2) those concerned with the historical evidence as to what our Lord on earth knew and did not know.

(1) The nature of God's knowledge is necessarily a mystery which man's mind cannot penetrate, nor ever will. Still we do attach some positive meaning to the assertion of divine omniscience. And it would seem that we conceive it most truly and intelligibly, when we think of the object of God's knowledge as being the order and law of all events, rather than as the aggregate total number of all events and possibilities. We do not of course exclude particular facts as such from the divine knowledge. But we may at least affirm that what matters most to God is the plan and purpose and order of the whole. The most important object of His knowledge, so far as the world is concerned, is the operation of that order of goodness which controls all events in the world to the ultimate fulfilment of His good purpose for it. If this be so, it follows that a right knowledge of values, which includes knowledge of what ultimately matters and is fundamentally important, is always a deeper and diviner knowledge than a correct knowledge of mere facts, *i.e.*, of what actually exists, has existed, or will exist, in time. Of course, it is perfectly true that for many purposes (*e.g.*, scientific) the knowledge which matters most is precisely the knowledge of the bare facts and of the laws of their *de facto* occurrence, when these are abstracted from all moral, æsthetic and other value. But this is so because the pur-

poses in question are limited by a particular and partial, though quite legitimate and necessary, interest. Ultimately the Christian philosopher is bound to hold that the order of absolute and final value does, as a matter of fact, control the order of absolute fact, which is the principle of the bare sequence of events as they do occur. And for the Christian the knowledge which is most characteristically divine must always be that which holds the key to the mysterious operation of that ultimate order of value.

(2) We come to the historical evidence about our Lord's knowledge. Nothing surely is more strikingly characteristic of His mind, as it is revealed in the Gospel-record, than his unwavering belief in, and insight into, the fundamental order of things.

(a) Consider what is implied in our Lord's use of parable and proverb. The *general* lesson of nearly all the parables is that the natural order *as such* illustrates the supernatural, and can be shewn to illustrate it by one who knows both. We wrong the parables if we mar their truth at the natural level in order to make them the more suitably adorn our sermons. Is not the father of the prodigal son at least as genuinely a human character as the unrighteous judge and the unscrupulously provident steward? How much misunderstanding of the Gospel teaching has arisen from an obstinate confusion between parable and allegory, which makes men half-blind to our Lord's revelation of the divine and heavenly in and through the earthly and natural? The father of the prodigal, the worldly judge and steward, the housewife and the shepherd bent on recovering their lost property, all in their various manners and degrees, all more or less unconsciously and some even against their will, bear witness to a law of goodness from which even the very power of rebellion is indirectly derived. The proverbs again (Seek and ye shall find, To him that hath shall be given, etc.) all represent enormously far-reaching laws of spiritual reality disguised under a paradox or even an apparent platitude.

(b) There is the apparently prudential character of much of our Lord's ethical teaching. He will have it that effort after the good is really worth while and never fails of its reward. Modern

petitions that we may "give and not count the cost," "toil and not ask for any reward," etc., are quite alien from our Lord's method of expression, however truly they may claim the sanction of His inward unselfishness. In truth to suppose that the value of a sacrifice is increased when the cost is not counted would be impossible even for the modern romanticist, if he were ever to take his own language quite seriously. The Gospel-ethic is so wholly free from our sentimental extravagances, just because it is so firmly based upon belief in a definitely fixed and universal order.

(c) More important still, there is the infinitely deeper and fuller application given by our Lord to the principle first enunciated by Socrates, when he compared the art of the true teacher to that of the mid-wife. Our Lord's constant practice of seeking to elicit truth and faith from his hearers, rather than to insert them, has often been emphasized by commentators. Its importance would be difficult to exaggerate. And it all evidently rests upon a fundamental assurance that truth and right prevail in the end, and that man can and must see the truth and the right and express them for himself. That is why the creed has to be framed by the Church's lips, and cannot be delivered to her by the Incarnate. Man cannot make the deepest truth his own, except through the travail of his own soul. Our Lord's reticence concerning Himself may be surer witness to His knowledge, even, than His speech.

(d) Consider how our Lord met man's apparent failure to justify His own faith in manhood. "And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. . . . And He called the multitude with His disciples, and said unto them, If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save this life shall lose it; but whosoever shall lose his life for my sake and for the sake of the gospel, shall save it" (Mk. viii. 31, 34, 35). The ultimate, universal law of the spiritual world in contact with a sinful earth,

the law of victory through suffering, is serenely declared, and is to be realized first in the person of the Son of Man Himself. So He sets forth to Jerusalem. Such knowledge, if it be knowledge indeed, may well seem too wonderful and excellent for us: we cannot attain unto it.

III

What then are our conclusions?

To say that the knowledge proper to Godhead was excluded from our Lord's consciousness upon earth is a serious mistake. He was conversant with the ultimate order of the universe as no mere man could be. It was precisely the divinest kind of knowledge which He most fully possessed. On the other hand, it seems on the evidence probable that, as regards facts or events occurring in space and time, His knowledge did not transcend the limits imposed upon it by the particular time and place at which He lived on earth. He probably did not know any particular facts, past, future, or contemporary, which were outside the range of a human, and therefore time-limited, consciousness living at that particular time and in those particular circumstances of education and environment. Yet this assertion remains subject to an important qualification, which may be expressed by adding to it the words, except in so far as His divine insight into universal order and value affected even the knowledge of particular facts present to His human consciousness.

According to this line of thought, there would have been large room in our Lord's consciousness for faith in regard to the course of particular events, and for particular plans to coöperate with God's Will, while at the same time divine knowledge is not excluded. It may even be that the combination of divine knowledge of eternal issues with a humanly limited knowledge of temporal events may account for the form of some of the prophecies of the future attributed to our Lord, which have caused most difficulty because their fulfilment in history seems to have been so very incomplete upon any given occasion.

Finally, let us remind ourselves once more how constantly our

Lord stresses as the most important knowledge of relative spiritual values, a right sense of proportion in all things. That is the main point, for instance, of his continued insistence upon the figure of *treasure*. All is well with a man whose treasure is in the right place, who has a true sense of values; for his heart is even now in heaven. The very kingdom of heaven itself is the one true treasure even upon earth. So, Pharisaic formalism and the sentimental piety of the man in the street are alike abhorrent, because each represents a perverted sense of proportion, a value-judgment which is fundamentally wrong. St. Paul, in I Cor. xii, xiii, teaches the same kind of general lesson in a quite different form. The supreme achievement of St. Paul's Christ-inspired wisdom is his judgment of the relative values of spiritual gifts, and his perception of what really is of permanent and ultimate importance. It is surely by the same kind of standard that our Lord would have us judge the divineness of His own knowledge. Do we not find that the more closely we apply it, the more supernaturally wonderful our Lord's knowledge is seen to be? Once we have pondered that insight into the ultimate nature of reality which turned His steps for the last time towards Jerusalem, it is impossible to deal with the problem of His knowledge and its limitations, as though it concerned the Davidic authorship of a psalm, or a conceivable slip about the high-priesthood of Abiathar, or even some mysterious instance of thought-reading or second-sight. Truly we have seen greater things than these.

CHANGES IN GERMAN THOUGHT

By ENGELBERT KREBS, University of Freiburg

Translated by MARGARET MÜNSTERBERG

The great political, social and economic crises of Germany are well known. For these destinies of our people concern the whole world and have tangible results even in America. Intellectual crises, however, are farther removed from publicity; but their effects are all the more profound and lasting. It took two hundred years before the subjective and nationalistic currents that arose in the philosophical and spiritual life of the fourteenth century became that strong movement, apparent to all, which is designated by the names of Martin Luther, Zwingli and Calvin. It took a hundred and fifty years before the spirit of eighteenth century rationalistic philosophy had taken hold of the masses of European labor so that they were ready for the system and the thought-world of Karl Marx, the father of Bolshevism. And so it may take a long time for the intellectual currents of which I wish to tell here to gain stronger influence in the world. All the more interesting it is, on the other hand, to observe the secret rise of new sources which are destined at some later time to have a decided influence on public life.

The conspicuous turn in the philosophical life of Germany is away from mere criticism and toward a study of ultimate problems of being and life. Metaphysics, so long tabooed, designated by Aristotle as the "first philosophy" and cultivated in the Middle Ages and the Renaissance as the chief field of study, has won the love of German philosophers anew.

The chief preparatory work for this has been done by the philosopher formerly of Göttingen, now of Freiburg—Edmund Husserl, whose *Logische Untersuchungen*, a quarter century ago, at first provoked the derisive comment: "Why, that is a renewal

of the old scholasticism." Husserl at the time replied with delicate humor: "I do not know the old scholastics. But if the old scholastics have already seen things as I see them,—all the better for the scholastics."

Husserl broke away from the Kantian prejudice that the essence of things must remain inaccessible to the human mind. With laborious devotion to detail Husserl dug and bored his way to his *Wesensschau*, an epistemological work which, especially since the war, has found a large number of adherents. Husserl's students and collaborators, Max Scheler, Dietrich von Hildebrand and Martin Heidegger, spread Husserl's philosophy which through the master himself had already conquered the universities of Göttingen and Freiburg, to the universities of Cologne, Munich and Marburg. The Jesuit father Przywara (Munich) and Professor Joseph Geyser, the present incumbent of von Hertling's chair for philosophy at the University of Munich, became Husserl's and Scheler's understanding critics who retained the good elements in the new epistemological doctrine, but tried to overcome its remaining subjective features by more objective methods.

Beside Martin Heidegger there is in Marburg today the most significant representative of the new Kantian school of Marburg which has been made famous by Paul Natorp and Hermann Cohën—Nicolai Hartmann.¹ Even Paul Natorp had in the last years of his life turned from mere criticism to the treatment of metaphysical problems. In the first edition of his book about *die Ideenlehre Platos* he had still reinterpreted Plato in the Kantian sense. Ideas served to "create the object, as it were in seeing it, not merely to accept it as given." But in the second edition ideas have become "insight" and this insight of the knowing subject corresponds to the real, metaphysical essence of the known. "Ideas—insights we called them. But behind and at the bottom of them all lies—the unifying first cause." . . . "The threefold unity of the *Agathon*, *Kalon*, *Sophon* in the final unity toward which the soul strives to return through the *Eros*

¹ Hartmann is now in Cologne.

from all the distractions and fragmentariness that result from its being diversified."

With these words, apparently so occult for the outsider, a significant turn has been proclaimed. Paul Natorp in a lecture in 1914, with a contemptuous gesture, left "the tracing of the mystical line of thought in Plato" to other people who "have less demand for foundation and fact" than he had. But in 1921 this same Natorp is ready "to confine human knowledge strictly within the bounds of humanity, but, in the very fact of this limitation and beyond it, to recognize with trusting devotion the supreme power of the absolutely divine and, in proud humility, to bow to it and to it alone." Once Natorp sought even "religion within the bounds of humanity."

"This the perfectly justified desire to give it a foundation seemed to demand. . . . It was the curse of the century. I cannot exempt any of us from the reproach that we have subjected ourselves unreservedly to this curse of the century and therefore, even if we do not want to, still have to bear the consequences. But now, we feel, the time has come to dismiss all such relativism."

Paul Natorp is dead. But it is just his philosopher's life with its turn, in old age, toward the eternal, which is one of the most eloquent examples of the intellectual change in the Germany of today.

Like Paul Natorp, the deceased leader, so Nicolai Hartmann, the present head of the Marburg² school, has fought his way from critical idealism to critical realism. His *Grundzüge einer Metaphysik der Erkenntnis*, published in 1921, treat the one main thought: "Knowledge is not a creating, begetting or bringing forth of an object, as the old and new idealism teaches us, but a grasping of something which has been before the existence of any knowledge and independent of it."

Thus in the new Marburg school Epistemology has become realistic once more. It is becoming a part of the theory of being. The relation of the knowing mind to the thing known has once more become the relation between two real existences. And thus the old original form of metaphysics, the theory of being, once

² Hartmann has since the writing of this article moved to Cologne.

more has resumed its supreme rank as "first philosophy" in the Aristotelian sense.

Whence comes this turn? I believe that two reasons for it must be recognized. In the first place it is the fate of every wrong path that it finally leads into a blind alley in which thought comes to a stand-still and the thinker finds himself forced to seek other ways. Thus Paulsen had already in the past century struggled to advance from Kant, the critic, to Kant, the founder of a new metaphysics. And thus at the beginning of the new century Husserl with his above mentioned *Logische Untersuchungen* has sought to escape the Kantian prison. But then there appeared a second powerful reason for turning the quietly begun influence into a strong current which is sweeping along especially our intellectually alive youth. This was the war and the revolution.

I remember very well a call that I made during the war on the head of the new Kantian school of Baden, Heinrich Rickert, the present incumbent of the chair of Kuno Fischer and Windelband in Heidelberg. Rickert openly confessed to me that with his idealistic philosophy he could take no attitude toward the terrible happenings of the war.

The reality, the overwhelming occurrence and existence of the war and the revolution could not be chained by means of an epistemology which creates and fashions its objects by itself; the terrible experiences of this time could not be fitted into a philosophy of values which was connected with Kant and Fichte alone. Our adolescent youth, our youth which from the misery of the trenches was seeking for spiritual bread, demanded another kind of wisdom. And so we can understand that the heavy books of Max Scheler were read out in the trenches, that the returning young men followed Dietrich v. Hildebrand, Husserl, the new Natorp, Nicolai Hartmann, and others with enthusiasm, that they felt the need of this search for the essence of things, the theory of being, the conquest of realities by means of valuations founded on reality.

Not only youth, even a perfectly mature mind has felt and

openly admitted the power of these actual occurrences, and the powerlessness of a merely idealistic philosophy to cope with them: Ernst Troeltsch who during the war was called from the Protestant Theological chair of Heidelberg to the chair of philosophy in Berlin. For Troeltsch, who in Heidelberg was for a short time still the colleague of the above mentioned Heinrich Rickert, war and revolution meant an impressive lesson which has been dealt by history to humanity. I quote his own words:

"World war and revolution became a lesson of terrible and monstrous power. . . . So the ground is tottering beneath our feet, and about us whirl the most varied possibilities of further development; and that these should be especially felt by young people, is a matter of course. They naturally have a right in this sphere to make insistent demands for new solutions. My own idea for a solution of this crisis can be formulated only as a conclusion to the following pages."

Thus Troeltsch says in the preface to his *Historismus und seine Probleme*. More than seven hundred pages in the first volume of his work Troeltsch has filled with research and examination of the problem in order to find this solution. The second volume, which was to bring it, remained unwritten. Troeltsch has not found the solution.

Only a slender little volume which was published after Troeltsch's death by his friend, the Austrian-English philosopher Baron von Hügel (London), with a Preface written by von Hügel, makes known to us the final attempts of the philosopher of history. With quiet resignation Troeltsch says finally:

"There is no radical and absolute solution. There are only struggling, partial and connecting solutions. The stream of life is ever rushing on. History in itself cannot be transcended and knows no solution except in a devout anticipation of the beyond."

What Troeltsch has merely recognized but could not fulfill, has been attacked boldly from another quarter. In the field of theistic philosophy two names should be mentioned: Alois Dempf and Franz Sawicki. Both, with brilliant writings, are working on a concept of the "metaphysics of history." Before these and beside them Max Scheler owes the great success of his difficult

books with the German youth chiefly to the fact that he dares to posit clearly questions in the history of philosophy and to smooth the way for a reply.

To be sure, philosophy will always have to leave certain questions of world history unanswered, such as those of its final meaning and goal, of its hidden and ultimate mainsprings. For world history is not ended, does not lie revealed to the scholar as a complete object, and over and above the natural and human causes, supernatural and divine plans and powers are at work which are beyond the reach of philosophical research. Here only God himself, by means of His revelation, can indicate the answer. And so it is not surprising that the most recent times should have called forth also a new "theology of history." On the Protestant side I would name a notable university lecture by Heinrich Barth in Zurich; on the Catholic side I may refer to the final section of my own work, *Dogma and Life*.

"It was the curse of the century" said Paul Natorp in his review of the nineteenth century, that it sought the foundations of all religion within the bounds of humanity. Thereby this same century had deprived human nature of personal independence and had roundly denied its possession of a substantial soul. Entangled in critical and materialistic thought, one did not dare to speak of a substantial soul and sought to trace all psychical life on a naturalistic and experimental path to the mere functioning of the brain and the nerves.

Herein, too, the war and after-war period has brought about a turn. Already before this time, there had developed in the ethical field an opposition to the naturalistic and mechanical concepts, and a new emphasis on the teaching of freedom of will as the presupposition for morality. But still one did not dare to make a unified study in the natural philosophy of will, soul and body and to return to the doctrine of the substantial soul governing the body. Today we see the Leipzig philosopher Hans Driesch and the Berlin pedagogue Eduard Spranger, on different paths, to be sure, but actually striving toward the same goal. Hans Driesch has reached philosophy by way of the natural

sciences. Study of the living organism has led him to the doctrine that every living creature is controlled by its strife toward an end which will contain the whole of its being. This aim toward the whole is at the same time the cause of the whole, is the *Entelechy* in the Aristotelian sense. The Entelechy constructs, according to an organized unified plan, the material for the living being, may even reconstruct parts of the organism which have been destroyed or change the construction of existing parts which were first intended by the Entelechy to serve certain ends, as substitutes for destroyed parts which have served other partial ends and give them the functions of these destroyed parts.

Thus Hans Driesch with his new "vitalism" has quite by himself, that is through observation of facts, arrived at the old Aristotelian-scholastic doctrine of the soul; and from this point on, the metaphysical questions of the immortality of the soul, that is of the Entelechy of human nature, of freedom and responsibility, of creation and creature, naturally presented themselves. As yet Driesch has not arrived at a goal. He still considers the main question unanswerable through philosophy—namely, whether the personal God and creator lives or if with Bergson one should suppose the existence of a "self-creating God." But the remarkable fact remains that in the case of Hans Driesch a biologist has again been led to the Entelechy and soul doctrine of Aristotle and thereby into the paths of metaphysics; and it is just as remarkable a fact that the socialistically governed free state of Saxony has called this philosopher to its famous university of Leipzig.

As through Driesch the Aristotelian doctrine of the soul as unified Entelechy—that is as strife directed toward the whole as its aim—has again won its honorable place, so the chief work of the above mentioned Berlin pedagogue Eduard Spranger has once more introduced the metaphysical concept of substance into the doctrine of the soul. In the new edition of his *Lebensformen* (1924) Spranger writes at the very beginning:

"I do not see how we could get on in the mental sciences without a concept of substance. This is nothing else than the presupposition that the behavior

of a mental subject identical in time may be conceived of in a scholarly way at all. It is through this presupposition that the mental subject is determined as an individual being and that the manifoldness of its behavior is accounted for by individual relations."

Here I break off. This review of the intellectual life of the leading thinkers in Germany which I have sketched here very briefly, shows one thing plainly: we are beginning to get over the century of subjectivism, relativism and immanentism. The philosophic leaders and philosophic youth are beginning to cast off the double yoke that Kant's critical theory and the materialism of natural philosophy have imposed upon thought. Through Kant and through the natural sciences philosophy has learned much, especially the application of critical methods of investigation. For these benefits gratitude should not be withheld from the nineteenth century. But the transformation of knowledge from a grasp of really determined essences into a subjective construction of objects only within the world of ideas—that led astray. And the limiting of philosophic thought to questions of critique and values to the exclusion of problems of ultimate causes, aims and laws of being—that, too, led astray. And finally to deny the existence of the substantial soul, its freedom, immortality and responsibility—that led far astray. With such thoughts the terrible reality of the war experience could not be mastered; with such thoughts the mighty problems of the present cannot be solved. For that the mind needs other weapons. I believe I have shown that the intellectual smiths in the German fatherland are busy forging adequate weapons.

THE ORIENTAL DESPOT¹

By F. W. BUCKLER, Oberlin Graduate School of Theology

In the West, the term "oriental despot" has come to be a term of abuse and the summary of all that is evil in monarchy. With him are associated every kind of licence, polygamy and harem scandals; his normal mode of expression is the order to flay alive, to poison, or to flog to death, and bastinado is quite a mild sentence. Fear is the sanction of his rule, and, whether he be drunk or mad, his will is absolute and his sentence irrevocable. His meanest subjects may be safe, but the heads of his nobility are ever in danger.

The facts of history, it is true, go far to justify this view, while Eastern works, like "The Thousand and One Nights" render its belief attractive. From the time of Herodotus, moreover, Western historians have set the picture of the Persian tyrant in colours of the darkest cruelty and interpreted all acts of a religious significance in terms of servile flattery. The Greeks saw in him, not only their hated "tyrant" and "despot," but also their dreaded enemy, and if the character of Eastern Kingship has been misread, the fear of the Greeks is the beginning of the misunderstanding. They never understood the symbolism of the Eastern mind; they recorded the facts, however, honestly enough, but almost invariably they drew the wrong conclusions. When Rome took over the political heritage of Greece and Greek education, to the Greek prejudice against the Eastern tyrant, she added her own hatred of the *rex*. Even the idea of the Empire failed to render her Eastern counterpart either more intelligible

¹ A paper read under the title "A Neglected Feature of Eastern Kingship" before the Oriental Section of the Fifth International Congress of Historical Studies, Brussels, April 9, 1923. It forms the basis of a course of six lectures, given by the writer, under the Haskell Foundation in the Graduate School of Theology, Oberlin, during the academic year 1925-6.

or more palatable. First, Parthia and then Persia were Rome's constant enemies.

In modern times, the West has rebelled against all notions of absolute monarchy, particularly when reinforced by claims of Divine right or Divine delegation of powers. It has found its ideal in a combination of republicanism and legalism with a nominal Kingship which it calls "limited" or "constitutional monarchy," working through the Civil Servant who "knoweth not what his lord doeth," and is theoretically responsible to the representatives of the people. This ideal, the Eastern monarch at best does not satisfy; at worst, he is something akin to the devil, and in either case, the West is unanimous in decrying him, while it is nominally seeking to establish on earth the Kingdom of God, which depends for its revelation on the inner meaning of Eastern Kingship. Indeed, the English Puritans slew Charles I in the name of God, because his ideas and practice of Kingship were considered to be too oriental, and proceeded to set up "the rule of the saints," which proved to be hell for all save those whose sanctity was apparent to their rulers.

The Western estimate, however, does much less than justice to the idea which underlies the system. It is based entirely on the external accidents arising from individual activity and caprice; and although it must be admitted that the weight of such evidence is heavy, it is necessary to go somewhat deeper to discover the nature of the Kingship. For, the Eastern King represents much more than a mere arbitrary tyrant. He stands for a system of rule of which he is the incarnation, incorporating into his own body, by means of certain symbolical acts, the persons of those who share his rule. They are regarded as being parts of his body, *membra corporis regis*, and in their district or sphere of activity, they are the King himself—not servants of the King but "friends" or *members* of the King, just as the eye is the *man* in the function of sight, and the ear in the realm of hearing.

It is the object of this paper to indicate the main lines of evidence for this conclusion; its probable place of origin in historical times; and some of the consequences of the current misconception.

The field is somewhat wide, but it is hoped that the treatment, though slight, will be adequate to show the extent of the problem. The evidence is mainly institutional, and is derived from the court ceremonial of Eastern monarchies from the times recorded by Herodotus, down to the deposition of Bahādur Shāh II, the last Mughal Emperor of Delhi, in 1858. It can be grouped under four main headings. First, the "robe of honour"—the *khil'at*; secondly, the symbolic oath of allegiance—*nazr*; thirdly, the practice of common assemblies (*darbār*) and common meals, from which terms of loyalty are derived; fourthly, the terminology of officialdom and nature of appointment.

First, then, the "robe of honour." The custom of giving dresses of considerable value to princes and nobles has been interpreted generally as a system of rewards and compliments. The honour derived by the recipient has been measured solely by the costliness of the dress. The significance of the robe of honour, however, is deeper than these considerations indicate, and it can be found in the root meanings of its name in Eastern languages. These fall into two groups, an Eastern and a Western group. The former is represented by Hebrew, Aramaic and the early languages of the Persian Empire; the latter by Arabic. The former explains the significance; the latter, the mechanism by which it is effected. In Hebrew, Aramaic and cuneiform sources, the descriptive words for such garments are derivatives of the root *halaf* (to pass on, to cause to be passed on) and connote the idea of a succession, which appears in the Arabic *Khilāfat*. For example, Joseph gave his brothers *hālīfōt smālūt*, and Naaman took with him ten "*hālīfōt bēgādīm*"—ten garments to be passed on. In Arabic, the robe of honour is called a *khil'at*, a garment cast off (by the donor, from *khala'a*, he put off, or divested himself. These words appear in Greek as *ἐκδύς* and *ἐξέδυε* in connection with such garments. The details of Naaman's visit to the King of Israel furnish the proof that the *hālīfōt bēgād* was a *khil'at*, and so identifies the two ideas, for Gehazi received two *hālīfōt bēgādīm* and caught Naaman's leprosy

in consequence, while Elisha not only refused them but also recognised the origin of Gehazi's leprosy.

Two facts, then, emerge. First, that *robes of honour* are symbols of some idea of continuity or succession, and, secondly, that that continuity rests on a physical basis, depending on contact of the body of the recipient with the body of the donor through the medium of the clothing. Or, to put it rather differently, the donor includes the recipient within his own *person* through the medium of his wardrobe.

The Naaman incident will serve, too, as an illustration of the manner in which the significance of the ritual has been lost to the West. The word *hālīfōt*, in the Septuagint becomes *ἀλλασσομένως* and in the Latin Vulgate *mutatoria*, whence it passes into English as "changes of raiment" almost synonymous with "changes of clothes"—for the journey!

Now, the gift of *khil'at* is invariably from suzerain to vassal. Manucci records an incident of the reign of Aurungzēb, who was visited by envoys from the King of Balkh in the early years of his reign. During his father's reign, Aurungzēb had tried, but failed, to conquer Balkh by force of arms, so he sent to the King of Balkh a present, including "nine costly and beautiful sets of robes, with the whole of which the envoys were much satisfied. Ignorance made them thus satisfied for the King of the Mōguls sends *sarāpās* (sets of robes) to subjects only. To send a *sarāpā* to any one is to declare him to be a subject. If he submit to this, no further present need be added. . . ."

Sarāpā means simply *cap-à-pie*, describing both the extent of the set of clothes and the extent of the allegiance involved, and it is the Persian translation of *khil'at*. (It may however be but a degenerate form of *khilāfat*). So from this incident it is clear that the acceptance of a robe of honour is an act of homage and an acknowledgment of suzerainty of which its gift is the proclamation. It will also be clear why "Abram said to the King of Sodom, 'I have lift up mine hand unto the Lord, God Most High, possessor of heaven and earth, that I will not take a thread nor a shoelatchet nor aught that is thine, lest thou shouldest say,

'I have made Abram rich'; why Elisha refused the gifts of Naaman, and why the King of Israel rent his clothes on Naaman's arrival; why the King of Æthiopia refused, with much indignation, the rich dresses sent by Cambyses; and why after the departure of Otanes, "the six took counsel together as to the fairest way of setting up a King; and, first, with respect to Otanes, they resolved that if any of their own number got the Kingdom, Otanes and his seed after him should receive year by year as a mark of special honour, a Median robe, and all such other gifts as are accounted the most honourable in Persia." Herodotus fails to see—perhaps because his source was from Otanes' family—that it was not to honour Otanes that they did this, but to subdue him, for had he refused, the King would have had definite proof of treason against him. Xenophon too failed to see why Cyaxares returned to Cyrus the Median robe which he (Cyrus) had taken off and given to his closest "friend" Araspas. In Mediaeval European history, Charles the Great accepted a *robe of honour* of Hārūnu'l-Rashīd, but the Caliph would not accept the Frisian cloaks sent by Charles. In Mughal history, Shāh Tahmasp gave Humāyūn *robes of honour* and insisted on a vassal's obedience—including punctuality—while down to 1843, the Governor-General of the East India Company accepted the *khil'at* of the Mughal *pādishāh*. In each case, the donor was the suzerain of the recipient.

The occasions on which *robes of honour* were bestowed fall into two classes—first, the occasions of allegiance and homage accepted and of suzerainty proclaimed; the second, the occasions of delegations of royal authority. The first class has already been sufficiently illustrated; the second can be seen in the investiture of Joseph by Pharaoh, who "took the ring from off his own finger," and clothed him in fine linen. Another illustration can be seen in the investiture of the defeated King of Bengal by Mun'im Khān who "sent for a sword with a jewelled belt out of his own stores and bound it on Dā'ūd," to whom Akbar also sent "a present of gorgeous *robes of honour*." Aurungzēb in despatching Jai Singh against Shivajī in 1664, took from off his

own neck a string of pearls and put them on the Raja's neck. Instances could easily be multiplied from Armenia, Turkestan, Syria and Palestine and elsewhere.

Authority, then, was exercised in virtue of this incorporation into the royal person by means of a succession established by physical contact through royal clothing. Refusal to acknowledge this transmission of authority, by refusing the *robe of honour* was an act of independence, that is of treason to the King. The most striking instance of the clothes as possessors of that authority is seen in the mantle of Elijah, which divided the stream both before and after it had passed Elisha, to whom it was the symbol of transmitted authority.

Secondly, *nazr* or *nadr*. In Arabic, Persian, Hebrew and Aramaic, the word *nazr* means a vow. It is always symbolically expressed either in gifts of the earth or stock, of coin, or of a daughter in marriage. Most commonly the coin of the King is used as an acknowledgment of him as the source of everything. In the Mughal Empire, it was expressed by a number of gold and silver rupees, and consequently at an early date became confused with, and translated by the word *tribute*, with which it really had no connection. The passage, therefore, "Is it lawful to pay tribute to Caesar?" is equivalent to the question "Is it lawful to pay our vows to Caesar?" of which it is probably a mistranslation. The usage, then, is the counterpart of the *khil'at* and expresses the same relationship—the donor acknowledges the recipient as the source of all his wealth and being.

Under the influence of travellers in the Mughal Empire, at a time when bribery and corruption were particularly prevalent in Europe, the *nazr*, came to be interpreted as one of the forms of bribery in the East, and even to-day the prohibition against receiving *nazr* falls within the bribery sections of the Indian Penal Code and the Rules of Service. One form in which the *nazr* is demanded and presented is in the form of one of the vassal's daughters in marriage to the King. The first time this usage came prominently before the West was in the seventeenth century, in connection with the Mughal Empire, and it was interpreted in

the light of Habsburg matrimonial diplomacy. But it will be sufficient to quote two cases to show that there was no sense of equality implied, and that the underlying idea was that of *naẓr*.

Akbar adopted the practice extensively, but the Rana of Chitōr in 1569 succeeded in resisting this form of royal exaction, also the *sijdah* or *προσκύνησις*. The other example is taken from the First book of the Maccabees. Ptolemy vowed allegiance to Alexander, and in token of the vow gave his daughter in marriage; later he repented of his allegiance and took back his daughter whom he gave to Demetrius, at the same time he prepared war against Alexander. This form of *naẓr*, perhaps more than any other, emphasises the idea of incorporation into the King's person.

The third feature is the attendance at the court or *darbār* of the King, and sharing the meal of the King. It was a vassal's duty to be in attendance either in person or by deputy (*wakīl*), his dress on such occasions was the *robe of honour*, and the ritual was usually akin to worship of the King as the deputy of God on earth. From the common meal, for which special *robes of honour* (*ἐνδύματα γάμου*) seem to have been issued to the guests, are derived the terms of loyalty. Apart from the Persian *nimokhalāl* (true to the salt) and *nimakarām* (disloyal), the First book of Chronicles furnishes an interesting account of a *darbār* held by King David. In the speech to the King the elders say: "Behold we are thy bone and thy flesh . . . and the Lord thy God said unto thee, Thou shalt feed my people. . . ." The figure of the feast is used also by St. Paul to show that joining in the feast without meaning to perform loyal service is treason amounting to partnership in the murder of Jesus.

The fourth class of the evidence is found in the relationship expressed in the names of the offices of the King. The Eastern King does not appoint officers, he delegates functions (as is shown by the word *istikhlāf*, a derivative of *khalafa*), or fixes duties or limits of authority (as the word *mansāb* shows). The delegate or deputy—the *naẓīb* is the King in his own district or sphere of activity. It is he who performs the functions of the

King, and in the absence of the King it is his duty to act as would the King himself, were he present, to maintain a royal court, to accept *nazr*, to distribute *robes of honour*. Xenophon records that Cyrus ordered his satraps "to imitate him in all those things they found him doing," and, elsewhere, that "he apportioned to each one of his officers his proper share of Median robes and he bade them adorn their friends with them, 'just as I,' said he, 'have been adorning you.'" This principle appears everywhere as the normal practice, from the King himself down to a local governor—as the *faujdar* of Hugli.

The circle of persons receiving such robes direct from the King, those in attendance at his court or guests at his table, are called the *King's friends*—*φίλος* or *ἑταῖρος*, in Greek, *dōst* in Persian—so whenever the word *friend* or *ally* is used of a person or ruler, he is a vassal and subordinate prince. The term is in common use in the records of the various East India Companies, which interpreted it in terms of equality. Other expressions are derived from family life—father and son, or even brother (again as a mark of vassalage). In this sense the Mughal Emperors referred to the Kings of England and France as brothers. But, most important are the expressions drawn from the parts of the body, as the King's "eyes" and the King's "ears." All these incidental facts point to the same conclusion—that the Eastern King is the personification or incarnation of a corporate Kingship of which the various officers are not servants but *members*, whose relation with the King is organic, and, by this relationship, they are sharply divided from the subjects whom they rule.

The idea is prevalent in the East even at the present time. The *robe of honour* is still used, *nazr*, is still paid, and the same titles prevail in the *darbārs* of states which have been affected by Persian civilization. The origin seems to be Persian or Median, for not only does the direct evidence of Greek and Roman and Hebrew historians point to such a conclusion, but also the geographical distribution of the customs connected with this idea of Kingship. The lines converge on Persia and Media from Egypt, Arabia, Judaea, Palestine and Syria in the South West; from

India and Afghanistan in the South East; from the countries of Turkestan and Central Asia in the East; the Roman Empires in the West; and from Armenia in the North.

There is an additional piece of evidence, however, for such a conclusion. All instances of this court ceremonial which are found in the Old Testament appear either in books written after the inflow of Persian influences on Jewish civilization, or in the older books, in such passages as do not clearly belong to earlier authorities and would be the work of a post-exilic editor, whose desire would be to embellish his story. Further, part of the puritan movement, represented by the Pharisees, found its expression in a puristic elimination of all Persian idioms, similes and references, a movement not unlike the Young Persian and the New Telegu movements for the elimination of Arabic and Sanskrit respectively.

Within the Persian Empire, however, there were two distinct elements, the Persian and the Median, which were related one to the other in a way similar to England and Scotland, with the same elements of rivalry. Cyrus was a Persian, the grandson, on the spindle side, of the Median House, just as James VI of Scotland was related to the House of Tudor. Like James, Cyrus adopted the customs of the other country, and Medic robes became a recognised institution of the Persian Empire, while Virgil uses the expression *Medus Hydaspes* with reference to Persian rule. In references to the laws of the Empire, the Medes take priority to the Persians, and Callisthenes' complaint against Alexander was that he was corrupting the Greeks by the introduction of Median customs and dress.

As far, then, as can be traced within historical times, the form of Kingship, resting on the incorporation of the agents of the King within the King's person and body—the essential feature of Eastern Kingship appears to have originated or been introduced by the Medes.

The conclusive proof of the organic relation rests in the sayings of Jesus of Nazareth. His parables and teachings seem to be the only connected study of the subject, for it seems beyond

doubt that it was from this system of Kingship that He drew His figures of speech to express the relations of God to Man. The fundamental parable of the Kingdom parables is the Persian—or Median—King, He Himself taking up the position of *wasīlah* or *wakīl*. The corporate unity is expressed by the parables of the Vine and the Branches, the Mustard Seed, the figures of “the tree which beareth good fruit,” the “eating” of the body and blood, the terms “father,” “son,” “brother” and “friend.” The common meal appears in the Last Supper; the *robe of honour* in the parable of the Prodigal Son, marking the return to loyalty, and in the Cross, a fact emphasized in the contrast of later writers,—“the Cross of Shame”—which He bore, and handed on. The Kingship of the believer is shown in the parable of the Unjust Steward, where the authority is exercised, and the parable of the Talents, where the man with one talent refuses to exercise the authority allotted to him. The *talent* is the counterpart of the Mughal *Mansab*—allotted or fixed authority. He pointed out the difference between the King and his children—members of the Kingship—on the one hand, and subjects, on the other. He distinguished between servants and “friends.” The rejection of the *robe of honour* by the “friend” at the wedding feast is marked down as treason with the enemy. It is the rejection of the Cross by a professed “friend.” In the Sonship of the Father appears another instance of the same idea which underlies that of the *khalfu’l-sidqun*, the true heir, a term confined to the only son, and therefore the authoritative vicegerent or deputy of his father; while in the words “All power is given unto me” appears the *Wakīl-i-mutlaq* as in the Mughal Empire.

A rival kingship is implied as the suzerain of the man without a wedding garment, and expressed as the tree “which bringeth forth evil fruit” and as “the enemy” which sowed tares. That rival is not Caesar, nor even sin, for sin is a consequence or “fruit,” but the Law—of which righteousness too is a fruit—the Law as a rival to Christ as the true exponent or the command of God. Against this enemy Jesus proclaims war and fights in His own person. On his “friends” He confers authority to

continue the fight which they vow to do at the Eucharist. The Paternoster is in the form of a Persian *'arzdasht* and the *μικρότερος* who is greater than John reappears in modern Persian as *kamtarīn* which is in practice, the pronoun of the first person singular used by petitioners. If this analysis of the teaching of Jesus be correct, the atonement is automatic, resting on the succession of authority of man against the misrepresentation of God by the Law. To take up the Cross, is to take the opportunity of declaring against the Law. It will always be a "cross of shame"—and unpleasant. Secondly, the divorce of the idea of sonship from its natural surroundings in Eastern Kingship, gave rise to the differences culminating in the Arian controversy by which an evil dilemma resulted. Either the Son had to be severed from the Father, as did the solution of Arius, or from man, as Athanasius' atonement ultimately achieved. Whichever triumphed, the Atonement was "undone." Athanasius, the champion of the lesser evil, triumphed, but he did not understand the nature of the Kingdom, or he would not have given a metaphysical solution where a political solution was necessary. The "wicked Arians" were right in their contention "Are we not all sons of God?"

In modern times, the European Trading Companies have steadily failed to see the nature of the kingship with which they were at first in contact and, later, of which they were to form a part. This is particularly true of the English East India Company. The loyalty of the *nawāb* in maintaining a royal court was interpreted as a policy of independence; *nazr* as *bakhshīsh* or bribes; the *khil'at* was lightly assumed and as lightly abandoned in 1843; a vassal's protection of his lord was *translated* into a protectorate of the Mughal Empire; and the consequences of the Company's rebellion in 1857 regarded as a mutiny of its sepoys; the Persian *dōst* was translated into "friend" (in the English sense) and "ally" ultimately to become "subordinate ally"; the *wasilah* or *wakīl* at the suzerain's court progressed through the stages of agent and resident until he became virtually dictator. But the worst evil was to remove the link between the Indian Muslim and Persia, by the deposition of Bahādur Shāh in 1858,

for by that the Sunni of the Eastern Muslim world looked to Rūm for his leadership, and the breach which the Mughals had kept open for nearly three and a half centuries was healed by the single act of British statesmanship, and there lies the key to modern unrest in India.

With these two instances of consequences due to ignorance of the nature of Eastern Kingship this paper must close. The object has not been to whitewash or set aside the evils attendant on a system which results in the King cutting off his "hand" or plucking out his "eye" if it offend him; nor to obscure the fundamental weakness of the system—which rests on the uncertain bond of human loyalty, combined with the fact that when the delegation of functions is complete, the King automatically becomes a *roi fainéant*; but to show its essential nature—which seems in the past to have escaped notice.

DR. CASE'S BIOGRAPHY OF JESUS

By BURTON SCOTT EASTON, General Theological Seminary

Jesus: A New Biography. By Shirley Jackson Case. The University of Chicago Press, 1927, pp. ix + 453. \$3.00.

"The decisive consideration in dealing with all gospel tradition is the extent to which the narrative reveals the dominance of interests suitable to the distinctive situation of Jesus, in contrast with conditions characteristic of later stages in the growth of the Christian movement." This admirably worded sentence, which occurs on page 113 of Dr. Case's book, states the principle that has guided him in presenting his material. And, since he is writing for non-specialists, it has compelled him to describe to his readers not only the background of Palestinian conditions around A.D. 30, but the changed conditions within Christianity during the following century, so that each element in the finished Gospel tradition may find its proper place. No other method, of course, is scientifically admissible, if the whole field is to be covered—and Dr. Case has not shrunk from the gigantic task of endeavoring to cover the whole field.

Consequently he is obliged to assign an extremely large proportion of space to prolegomena. Chapter I (pages 7-57) is devoted to the Gospels, and begins (pages 12-22) with an outline of the Markan purpose, followed by a summary of Q (pages 22-34). Little attention is given to the specific interests of the First and Third Gospels, but John (pages 34-45) and the apocrypha (pages 45-57) are briefly characterized. In Chapter II, "The Return to the Historical Jesus" (pages 57-115) the same material is re-surveyed from a more systematic standpoint, with due attention to the latest "form-criticism" conclusions; this method is summed up in the very apt phrase, "We unstring, let us say, Mark's beads" (page 90). And at the close of the

chapter occurs the sentence we have quoted above. Chapter III, accordingly, is headed "Jewish Life in Palestine" (pages 116-159), and is a succinct exposition of religious and social conditions. In the fourth Chapter, "The Home Life of Jesus" (pages 160-212), Dr. Case approaches his actual theme, but a large part of the discussion is still concerned with background. The first twelve pages are devoted to the supernatural birth stories, the next five to refuting the Bethlehem tradition and the next seven to chronology. Fifteen pages on Jewish education follow and then fourteen pages on the relations of Nazareth with Sepphoris, so that by the time we have reached page 212 we have still heard very little about Jesus.

Chapter V, "Jesus' Choice of a Task" (pages 213-264), is concerned up to page 242 with the Baptist and his actual significance, especially as contrasted with the early Christian traditions about him; in the course of this discussion Dr. Case brings out the significance of eschatology for the times. From John's preaching Jesus' work took its beginning, and the remainder of the chapter explains prophetic vocation and summarizes the baptism and temptation stories; Dr. Case finds that both rest on a genuine experience of Jesus. Chapter VI, "Jesus' Pursuit of His Task" (pages 265-325), opens with twenty-one pages on chronology; Dr. Case argues tentatively for a two years' ministry, for more time spent in southern Palestine than appears in the Synoptic accounts, and for the Johannine dating of the Passion. Next we hear of the disciples (pages 286-298). The relations with the Pharisees conclude the chapter, which comprises a ten-page digression on the nature of Pharisaism and an analysis of the Jewish and Roman motives for the Crucifixion.

Chapter VII, "The Religion which Jesus Lived" (pages 326-387), begins not with the subject itself but with the Evangelists' conception of it, and Dr. Case is very insistent on distinguishing between two types of religious interest, "we may call one of the didactic and the other the heroic" (page 345), that emphasized respectively the teaching *about* Jesus and the teaching *of* Jesus. This leads us to the miracles, a fifteen page discussion with an ex-

cursus on Hellenistic concepts (pages 345-360). Then we have a little over a page on Jesus' baptismal experience, which Dr. Case believes was merely filial; "the term 'son' would have served very well to express for Jesus his feeling of new status as the chosen spokesman of God" (page 361). But "son" and "Messiah" were not equivalent and the Messianic claims are all read back from later Christian Conclusions (pages 361-378). Finally we are given nine pages of positive summary of Jesus' own religion; it was a thorough-going supernaturalism expressed in apocalyptic, with two foci, the feeling of personal relation to God and his sense of obligation to his fellow-men. The final Chapter is "The Religion that Jesus Taught" (pages 388-441) but, once more, later conceptions are first explained and discarded (pages 378-414). Four more pages go to the questions of classification and so only twenty-three are left for the subject proper, and ten of these are given to the apocalyptic problem. In the remaining thirteen Dr. Case explains that while the ethic of Jesus was "the course of conduct prescribed for men in the interim while awaiting the catastrophic intervention of God" (page 435), yet it was not an "interim ethic" (page 437). "He demanded a preparatory discipline in the present measured by ideals that were no whit below the standards of perfection to prevail in the coming Kingdom" (page 439). This is ideally stated. On the last two pages, however, Dr. Case lapses back into describing later preversions of the original message.

Now the above somewhat lengthy analysis reveals one very serious defect in the book; it devotes much too little space to its main purpose. All that Dr. Case actually says about the historic Jesus in any positive way fills just about a tenth part of the volume, and the other nine tenths are composed of discussions of the background and of Christian elaborations of the original concepts. This is bad proportioning. And, in addition, the forty-odd pages that actually describe Jesus are not continuous; the treatment is constantly interrupted by excursions and other digressions, so that it is necessary to pick out the relevant matter and read it consecutively before one can really gain a picture of

Jesus as Dr. Case sees him. Then, when this trouble has been taken, the result is disappointing. To Dr. Case's own mind, indeed, the picture is clear and it compels his deepest admiration; despite all hesitancy about critical problems, he feels that there is enough certain evidence to enable him to write: "Jesus was aware, not simply of the existence and character of God; he felt the very emotions of the Deity throbbing through his own soul" (page 379). Or, "He stood wholly on the side of the good, and yet he remained in close contact with the present evil world" (page 380). Or, "He was a living example of the individual whose piety springs spontaneously from the depths of his being" (page 387). Quite certainly Dr. Case knows abundant evidence to support all of these statements, but they are not supported by anything in his book. No references are adduced, no arguments are given; the reader is presented with the assertions and that is all. So one could imagine, for instance, a Jewish reviewer saying of the volume: "Dr. Case's inherited views make him prize Jesus highly, but from his own analyses we can see no reason for any such conclusion." As a matter of fact, the reader gains so shadowy a portrait as to wonder whether its historical original was, after all, of any permanent significance.

This is to be the more regretted, for Dr. Case's reconstruction of Jesus' teaching is distinctly on the lines of Bultmann's masterly little summary, and a presentation of this point of view in English is very much to be desired. Dr. Case could do this supremely well, and we hope that in the future he will see fit to undertake it.

One thing, however, that he has not done is to connect his presentation of Jesus' message with his description of apostolic interests; there is a great and serious gulf here. He is very insistent that the apocalyptic is essential to Jesus; that everything turns on the nearness of the Kingdom, that in Jesus ethic and apocalyptic fuse into each other until they become a single whole. But the moment we enter the apostolic age we are told the exact opposite; that ethical and apocalyptic interests are so different that they must have been held by entirely different individuals—

at least when the apocalyptic interests were at all connected with the person of Jesus. "Were there originally two distinct groups of Jesus' surviving friends, one interested more particularly to preserve the prophet's message, while the other was devoted more especially to declaring its new appreciation of the prophet's personality and its expectation of his early return in apocalyptic triumph?" (pages 392 f; cf. the quotation from page 345 given above). Why should we suppose anything of the sort? That there may have been disciples of Jesus who later rejected the Messianic identification is conceivable, but that those who expected him as Son of Man should have neglected his ethic is quite inconceivable; if this Jesus were about to return as Judge, his teaching would necessarily be the foundation of his judgment and so as important to men as the difference between heaven and hell. "Since fidelity to him was now the crucial test of a disciple's religion" (page 330), knowledge of his message and fidelity to it were vital. Details of this message, to be sure, do not figure in the model sermon-outlines given in Acts, but the significance of the presentation of Jesus as the second Moses is unmistakable (Acts 3:22 f, 7:37). Hence we must dissent from Dr. Case entirely when he writes, "At first the story of Jesus' . . . teaching was a subject of informal conversation among his surviving friends" (page 7). From the first resurrection experiences there never could have been a moment when the formulation of this teaching was regarded as less than a life-and-death matter; that it suffered injury in the process has no bearing on the fact itself. And what does Dr. Case mean when he tells us that "The disciples now became consistent eschatologists" (page 373)? Were they ever anything else? Or does he mean that the introduction of Jesus into the eschatology made the latter "consistent"?

There are further examples of obscurity in the very important matter of the relation of apostolic beliefs to Jesus' message. "Christian missionaries were now happy in believing that Jesus had been one of the severest critics of Sabbath observance" (page 303). The sense would seem to be that this belief of the

later missionaries was an anachronism. But on page 320 we find, "The religious contemporaries of Jesus might very conscientiously have condemned him to be stoned because of his violations of the Sabbath." So Jesus actually was "one of the severest critics of Sabbath observance," and the belief of the missionaries was founded on solid fact. Or, again, in the Gospels "it is assumed he was fully aware of his approaching crucifixion" (page 334), and the assumption is shown to be derived from the increasing glorification of Jesus in the church. But on page 321 we have, "Jesus was well aware of the danger in which he and his disciples stood," and so the Evangelists, after all, simply specified the awareness a little closely and perhaps antedated it a few weeks; Dr. Case, indeed, asserts that Jesus expected not crucifixion but assassination (page 321) but this is of no great consequence. Consequently it is very difficult to make out the exact principles on which Dr. Case's acceptance or rejection of the tradition rests, particularly as he is often extraordinarily conservative, as in his acceptance of the baptism and temptation stories and even of an historical nucleus in the Transfiguration account.

So his treatment of Jesus' self-consciousness must be considered in isolation. That it contained no Messianic elements is perhaps the major contention in the book, and the contention is supported by the following arguments: Q records no Messianic claims; in Enoch the Son of Man is permanently in heaven, so "how was it possible for Jesus to imagine that the present occupant of that exalted office should be dispossessed in order that the Nazarene reformer might assume the duties of that high functionary?" (page 371); and "lively interest in official self-appraisal had been quite foreign to the genius of Jesus' personal religion" (page 378). Taking the last point first, we may observe that it rests on a very confident criticism of the sources, for which Dr. Case has not given us his reasons. Of course the statement in itself cannot be used as an *à priori* critical postulate—"inasmuch as Jesus cannot have felt that he filled a divinely appointed office, we must discard all passages that reveal such a feeling"—for this

would assume precisely what it is the historian's business to ascertain. Nor can Dr. Case mean that modern difficulties about the worth of Messianism were operative in Jesus' case, for he has stated in the clearest possible language the difference between the modern and the ancient values found in eschatology (pages 420 ff). Perhaps we have a clue, however, on page 377, where with entire justice we are reminded that in much Jewish apocalyptic thinking the Messiah disappears altogether, the hope had "fixed itself on God, who would himself both judge and redeem the people of his choice." Dr. Case is convinced that this particular doctrine would be the only one congenial to Jesus—but why? What is there in his teaching that commits him to this concept to the exclusion of all others? There is not a single eschatological picture in the Gospel tradition that requires it, while the great bulk of them—even in Q—definitely exclude it in favor of the representation of God acting through the Messiah. It is not true that non-Messianism was the "main line of Jewish eschatological thinking" (page 373); the extant sources give no warrant for such a statement, and the history of later Judaism shows that Messianism was too firmly fixed to be dislodged. Nor can we quite understand the question raised about Jesus' possible familiarity with Daniel and Enoch. Enoch, indeed, he may never have read, but there can be no doubt that at the beginning of our era Daniel was definitely included in the Jewish canon, while Josephus (*Antt.* X, xi, 7) bears witness to the popularity of his prophecies among the Jews.

Now the outlook of Jesus was based firmly on the Old Testament; this is of course a truism. But the Old Testament included Daniel, and Daniel—as invariably interpreted by first century Judaism—taught an explicit personal Messiah. Consequently the true statement of the problem differs somewhat from Dr. Case's phrasing; what he calls the "main line" of eschatology is really the uncanonical line. Moreover, in Daniel the Son of Man is not pictured as being permanently in heaven from the beginning of creation, "he came even into the Ancient of Days, and they brought him near before him." And so Dr. Case's second ob-

jection loses relevancy; it is cogent only when applied to the doctrine set forth in I Enoch.

On the silence of Q Dr. Case presumably would lay no great weight apart from the other arguments. Deductions from Q's "silence" are most precarious, for we do not know the extent of the original document. Nor do we know Q's purpose with any precision; if it were meant, as many scholars suppose it was, to give a summary of Jesus' public preaching, it would of course contain nothing about his personal claims.

So we are bound to conclude that Dr. Case has not given his contention adequate support, the more especially as he has made no attempt to treat the evidence on the other side in any detail. None the less, it would be not only ungracious but unjust to withhold our very deep appreciation of the infinite patience and great erudition that have gone into his book. In a subject as complex as his, no one can hope to reach finality. It is enough if one has made the task of subsequent investigators easier, and this Dr. Case has done abundantly.

MODERN PHILOSOPHY AND THE CHRISTIAN RELIGION

By R. M. WENLEY, University of Michigan *

The Editor has asked me for suggestions to the clergy about a reading course on "Modern Philosophy and the Christian Religion." I comply with great hesitation, for several reasons which I shall set down summarily at the outset.

Modern philosophy travails in a plain stage of transition. Group-manifestoes bemuse us, for, even in them, crews of a color fail to keep rhythmic time. Polemics resound; but, mark their compliant tendency, hinting a drift toward eclecticism, ever a counsel of debility. Reverberations of Teutonic gasconnades, customary in my youth, were less suspicious! In the second place, philosophical traffic is conducted by a small minority—*intelligenza* the abominable *cliché* they must endure! And I am not sure how far the clergy realise the sea change that has overtaken many "intellectuals." The permeation of "the scientific outlook" (whatever this may be), the intrusions of anthropology (a whirlpool of controversy), of sociology (still lying around loose), of psychology (whose half-dozen sects grimace at one another), and of "historicism" (which serves only to make us wonder what historic truth may be after all!), have wrought a profound transformation these last forty-seven years, narrowing philosophical preparation and perspective alike. It is not so much that many have lost interest, to say nothing of confidence, in organised Christianity, that some few have cast off all religion as if it were a shabby jacket, nor that, as is often said, "one faith has been lost and no other gained." Neglecting the grim humour

*[There is a widespread demand at the present time for outlines of Reading Courses in various subjects of interest to the clergy. We plan to publish in this journal a series of such outlines, of which the present one by Dr. Wenley is the first to appear. F. C. G.]

of it, what puzzles or disheartens is that the will to divine the appeal of ancient symbols, even to grasp the general import of the Christian religion sympathetically, lags or lacks just where one would expect to find it. There seems to be an impenetrable unconsciousness that religion (for us, the Christian religion) has been the most potent single force in human history and that, accordingly, philosophy must reckon to comprehend it. To make matters worse, misconceptions abound, traceable in large part to astounding ignorance of theology, one result of the secularisation of the point of departure of philosophy. Verily a strange perspective is upon us when "philosophers" are unable to distinguish between origins and validity or, more pathetic, to sense why the problem raised might be central to religion conceivably!

As I am trying to say, the clergy may miss something of this after a fashion, and be taken unawares when they encounter common acceptance of positions which they cannot but deem little short of flat blasphemy. It might reassure them to be told that some thinkers share their disturbance, if from a rather different point of view. To take a case: contemporary "experts," who have little Latin and no Greek, find themselves ill at ease in the worlds of Spinoza and Plato which, therefore, with delicious *naïveté*, they are prompt to term "remote." What, then, of the Scriptures?

Regarding philosophy proper, I am disinclined to attach serious importance to the noisy little circles advertising with mordant pertness their bathetic struggle for "emancipation." Emancipation from reverence, from spirituality, from imaginative reach, from moral sanctions, from the easy yoke of *pietas*, may well be ranked with other aberrations ever devoid of meaning in the long run. At the same time, we are bound to recognise that our age betrays no central movement capable of enlisting all intellectual or creative forces so as to combine, if not subdue, them to one end. Imperious vortices like Prophetism, Hellenism, Scholasticism, the Renaissance, the Reformation, or the Puritan and French Revolutions, are without analogues in these days. Hence the philosophical confusion which renders my assignment rather im-

practicable, beyond satisfactory execution in any case. For, circumstances being what they are, I must be arbitrary in order to be brief.

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III. Contemporary Philosophical Schools.

(a) Realism and "Naturalism."

- (1) Laird, John, *A Study in Realism* (1920). An able study; shows the influence of the reaction against Idealism and of the Cambridge (England) Realism.
- (2) Sellars, Roy Wood, *Evolutionary Naturalism* (1922). A somewhat technical discussion of "naturalism" from the standpoint of "critical realism." Swayed by a peculiar view of the "mind-body" problem.
- (3) Santayana, George, *Scepticism and Animal Faith, an Introduction to a System of Philosophy* (1923). Charmingly written. Belief (in truth, spirit, etc.) "is not grounded on prior probability, but all judgments of probability are grounded on" this belief. The sequel will be published ere this list appears.
- (4) Rogers, Arthur Kenyon, *Morals in Review* (1927). An important application of the realistic view to ethical interpretation.
- (5) Zybura, Jn. S., *Present-Day Thinkers and the New Scholasticism* (1927). Summary of the views of representative thinkers concerning the significant "Neo-Thomist" movement within Roman Catholicism. Jeune in spots, but quite useful.

(b) Pragmatism and "Voluntarism."

- (1) Moore, Addison W., *Pragmatism and its Critics* (1910). Acute defence by Dewey's most alert pupil.
- (2) Stebbing, L. S., *Pragmatism and French Voluntarism* (1914). Convenient summary of the movement which culminates in Bergson.
- (3) Loisy, Alfred (Abbé), *My Struggle with the Vatican* (1914). A classic of French "modernism."

- (4) Vaihinger, Hans, *The Philosophy of the "As If"* (1924). The most massive German work from the pragmatic standpoint. Thorough, difficult to master.
- (5) Dewey, John, *Experience and Nature* (1925). A thoroughly characteristic review of his outlook by the leader of the "instrumentalist" wing of Pragmatism.
- (c) Idealistic Movements.
 - (1) Ruggiero, Guido de, *Modern Philosophy* (1920). A review of modern movements, which are evaluated from the standpoint of the "new" Italian idealism.
 - (2) Hetherington, H. J. W. and Muirhead, J. H., *Social Purpose* (1918). Perhaps it was not only Bishop Gore and the *Lux Mundi* group who "stole the honey from the Hegelian hive"; the "socializers" appear to have taken their share!
 - (3) Webb, C. C. J., *God and Personality* (1919), *Divine Personality and Human Life* (1920). Significant as showing the influence of Lotze and Cook Wilson. Not easy reading, but worth while for constructive advances.
 - (4) Hoernlé, R. F. Alfred, *Idealism as a Philosophy* (1927). Valuable more especially for its exposition of Bosanquet. Easy to read.
 - (5) Carr, H. Wildon, *The Philosophy of Benedetto Croce* (1927). Revision of a work published in 1918; the latest presentation of the most widely known among the Italian idealists.

IV. Constructive Efforts.

- (1) Sheldon, Wilmon Henry, *Strife of Systems and Productive Duality* (1918). A valiant attempt to prescribe for the present "philosophical disease." Has not received due recognition, probably because difficult to read.
- (2) Adams, George Plimpton, *Idealism and the Modern Age* (1919). Maintains the "great" tradition as against "know-nothingism," but with refreshing independence.
- (3) Alexander, Samuel, *Space, Time, and Deity* (1920). The most important piece of contemporary construction which England has produced. Alexander is a realist and, in a sense, an exponent of "naturalism." But he points the way beyond both.
- (4) Seth Pringle-Pattison, Andrew, *The Idea of God in the Light of Recent Philosophy* (1920), *The Idea of Immortality* (1922).
- (5) Sorley, W. R., *Moral Values and the Idea of God* (1921). Theologians will in all probability derive more form these Gifford Lectures by two eminent Scots thinkers than from any other source. They are to the manner born.
- (6) Morgan, C. Lloyd, *Emergent Evolution* (1923), *Life, Mind, and Spirit* (1926). The chief exponent of "emergence," the theory which, accepting biological evolution, values it as instrumental to spiritual development. The author is a devout Anglican.

REVIEWS

Petrus and Paulus in Rom. By Hans Lietzmann. 2d revised edition. Berlin: de Gruyter, 1927, pp. viii + 315 + 13 pl. M. 17 (bound, 19).

Second editions are too often neglected by reviewers; and we have instances of books which contain invaluable fresh material being practically ignored because they appear as second or third, etc., editions. Dr. Lietzmann is to be congratulated on his severely learned work being enabled to appear in a new and improved form with some careful plans at the end.

The title of the book must not lead to the idea that it deals with a subject of which no certain knowledge is possible, namely what S.S. Peter and Paul actually did in Rome. It gives us no account of the appearance of the city in the Apostolic age, no description of the Jewish quarters; no imaginary story of the activities of either Peter or Paul. On the contrary it opens with Filocalus, who in the Table of Contents is described as the *Hofbuchhändler* of Pope Damasus (366-348), but whose chief fame rests on the exquisitely carved lettering of the inscriptions in the Catacombs. This is the proper starting point; for Peter and Paul in Rome really means the honour paid to the Apostles in that city. Damasus may be said to have been the founder of medieval Rome in the sense of its being the sacred city to which pilgrims flocked from all parts of the Western World. His opening up the catacombs, and having the names of illustrious popes and martyrs carved on their places of sepulture, attracted worshippers and made men turn their eyes to Rome as the resting place of the champions of the Christian faith.

With Damasus papal history may almost be said to have begun; for it is remarkable how little is to be found concerning the earliest Roman church except from outside sources. Of Paul in Rome we know a little from the last chapter of Acts and hints in his later epistles; of Peter practically nothing. With

the exception of Clement, Telesphorus, Anicetus, and Victor we have no record of any of the earliest bishops; and what is told us of those mentioned is by foreigners—Dionysius of Corinth, Irenaeus, and Eusebius. In all his many treatises Tertullian never mentions a pope by name. Dr. Lietzmann is therefore right in not placing the early history of Christian Rome in the forefront of his argument. Instead of this he takes us to the earlier church calendars, none of which is earlier than Filocalus.

In his discussion of these there are some interesting remarks on the feast of the Epiphany which was the Christmas of the early church; but the most important investigation for our purpose is into the two festivals of the Chair of Peter. In the earliest list the day falls on February 22d and in the later the feast is celebrated on January 27. In the Roman calendar there are now two feasts of the Chair, that in February being called the Chair of Peter at Antioch. But the allocation of the Chair to Antioch belongs to Carolingian times, probably to the ninth century, before which, though Chrysostom gloried in the fact, Peter's connection with the see of Antioch was rarely emphasised. The feast has reference to the occupancy by the Apostle of the see of Rome; but the venerable relic, believed to be the actual Chair of Peter, is preserved in St. Peter's, and is exhibited on rare occasions. If Peter's twenty-five years' episcopate, which does not mean that he stayed all that time at Rome, is accepted, he must have come to the city after the traditional twelve years during which the Lord had ordered the Twelve to remain at Jerusalem. On this occasion he is supposed to have lived on the northern side of the city near the *Ad nymphas, ubi prius baptizabat*. When he came back to suffer martyrdom the traditional scene of his death was in the Circus of Nero on the Vatican. But where was he buried? Did Peter and Paul suffer on the same day, and was that day the great feast of SS. Peter and Paul on June 29? To these questions it is virtually impossible to give a positive answer. All we know is that a second century Roman writer, called by Eusebius Gaius, says that the *trophy* of Peter was on the Vatican and that of Paul on the Ostian Way.

What *trophy* means is an open question; it may be the tomb or the scene of the Apostles' martyrdom. We are, however, concerned with the question what the feast really commemorates, the martyrdom, or the translation of the relics from where the Apostles were buried to the *Via Appia* where is now the church of St. Sebastian. It is supposed that this removal took place in order to protect the remains of the Founders of the Roman Church from the government during the persecution of Valerian, A.D. 258. In the church there is a crypt known as the Platonía which was once accepted by the faithful as the resting place of the bodies of Peter and Paul, from whence Constantine removed them to the new churches which he was founding in their honor. The antiquaries of Rome now declare that the Platonía marks the site of the tomb of a Saint named Quirinus. The whole affair of the meaning of the removal of the bodies to the place called *ad Catacumbas* remains to be decided by the experts. Monsignor A. S. Barnes of Oxford in a pamphlet reprinted from the *Dublin Review* of July, 1924, gives a theory of his own that the Platonía was in truth the tomb of the great apostles, erected by Pope Anicetus who had been ordained priest by St. Peter himself, and that the altar was orientated towards the Holy Sepulchre at Jerusalem. But the whole question is so preplexing that up to the present all attempts to solve it deserve incredulous gratitude.

Dr. Lietzmann's book is a study of one aspect of the archeology of the city of Rome, the cultus of the founders of a religious empire which has endured far longer and extended far wider than that of which Romulus and Remus laid the foundations. The learned professor is ready to admit that there is evidence for the presence of Peter as well as Paul in Rome, weak though the testimony of the fathers is. When we reach Constantine we are on firmer ground; for that Emperor is the acknowledged founder of the church of St. Peter and less definitely of a very small resting place for the body of St. Paul on the Ostian Way, which in the days of the three Emperors Theodosius, Arcadius and Honorius at the close of the fourth century became an important church. I may say that the book before us

will long be the best guide to an intricate subject but were it to be put into an English form it would have to be rearranged and above all properly indexed. It is full of suggestive ideas, as, for example, that of the use of a Roman source by St. Epiphanius.

F. J. FOAKES JACKSON.

General Theory of Value, Its Meaning and Basic Principles Construed in Terms of Interest. By Ralph Barton Perry. New York: Longmans, 1926, pp. xvii + 702. \$6.00.

This massive piece of work is so technical in character that adequate review is put out of court here; those interested will naturally consult the specialist philosophical journals. Three comments may be hazarded, to serve as sign-posts. (1) The careful scholarship, conspicuous throughout, merits highest praise; the deft, persistent analysis commands admiration. (2) As an inevitable result, the book challenges rather than attracts the reader; it is quite difficult, and demands the closest attention in order that what is being put forward on any page may be related to what has gone before. (3) As another consequence, Prof. Perry seems to hold himself in leash as it were. The conscious effort to preserve sane detachment precludes "heights to which one momentarily ascends, or which have been visited and memorably reported by spiritually gifted men" (p. 691). Terse felicities, apt to blossom when personal emotion attains sudden insight by assembling the resources of clime, race and culture, emerge seldom. In short, Perry demands that we shall be as meticulous as he has endeavoured to be himself.

Be these qualities as they may, a remarkably significant exception occurs in the final chapter, "The Highest Good" (pp. 659 f.). Moreover, it were well to note that the author's dominant temper in these warmer pages happens to be of moment for students of theology and for religious believers. If one may not allege that, like the Henry Adams of the *Education*, the New Englander has confessed himself a lost sheep of the house of Israel, it is abundantly plain, as indeed previous adherence to Behaviorism has attested, that his outlook has become "this-

worldly." Nevertheless a vision on the mount persists. After all, age-old convictions, traceable to Plato, to Stoicism, to heroes of democracy and, be it observed, to Christianity, condition those hard sayings: "When persons live in accord the total situation is greater than a person. . . . The apostolic teaching that 'God is love,' which has been reaffirmed by so many sages of secular inspiration, may well mean something richer than that God is a loving person. . . . The highest good is not sheer satisfaction of maximum intensity, but, as Plato taught, an *order* of satisfaction whose form is prescribed by reason" (pp. 685-7). I do not yet see how the generous democratic eclecticism of this part of the book gybes with what has preceded. Mayhap, I shall understand when the sequel appears.

An excellent Table of Contents renders it easy to follow the plan of the work. Chapters i-iv state the problem, and present various views of the subject. Chapters v-xiii, the heart of the discussion, deal with Value as Interest in protean phases. Chapters xiv-xvii attack genetic aspects of the subject. Chapters xviii-xxi analyse the mutations and comparisons of "values." The final chapter has been noted above. A Postscript states the "three accepted classifications of values," and concludes that "the great *foci* of interest are science, conscience, art, industry, state and church." We welcome the news that a volume, dealing with these specific realms, is to follow, the more that we wonder whether its temper will be that of the present work as a whole or of the final chapter. An apposite, if brief, bibliography, and an index, too exclusively of names perhaps, round out an impressive performance.

R. M. WENLEY.

The Creator Spirit. A Survey of Christian Doctrine in the Light of Biology, Psychology, and Mysticism. The Hulsean Lectures, Cambridge, 1926-7; the Noble Lectures, Harvard, 1926. By Charles E. Raven. Harvard University Press, 1927, pp. xv + 310. \$2.50.

It is a great compensation for the monographic character of most English theology, that nowadays a scholar often feels an urge to express his view of the whole universe, in some such "survey of Christian doctrine" as this. Bishop Temple's *Christ*

the Truth and Canon Streeter's *Reality* are familiar examples, and the present volume is well worthy to be classed with them.

The title might lead one to expect a treatise on the doctrine of the Holy Spirit; but the subtitle sets that straight. The first chapter is on this doctrine, and goes somewhat into historical theology; but it might better have been omitted. It appears designed to make good a claim that Nicaea was modalistic (but not quite Sabellian), whereas the Cappadocians tended to be tritheistic (though one of their books was entitled *Quod non sint tres Dei*). The analogy of three functions in one person is preferred to the analogy of three persons who have everything in common (against Temple); it seems not to be noticed that the doctrine of the Trinity depends on the relation of Jesus Christ to the Father, and that that was clearly (in the gospels) a relation between Persons, not modes; the author's bent is as far toward monism in the Trinity as it is possible to go without surrendering the Trinity altogether. What is said is too little to be clear or historically adequate, I think, and too much to be simple. "If we could strip 'person' of its sense of individuality, or 'aspect' of its impersonal quality, either would serve" (27): this is not very enlightening—"person" is unacceptable, but so is a word with an "impersonal quality"—this appears over-fastidious.

A curious twist is given to the Dual Procession (6): the author believes in "boldly asserting" it, in order to secure the Spirit's association with the creative economy of the *Father*. Of course the Dual Procession assumes the procession from the Father—all Catholics agree on that—the question in dispute, if any, is as to the procession from the Son. Canon Raven needs no Dual Procession to assert the Spirit's procession from, and association with the work of, the Father.

In other chapters there are a few flaws. "Darwin's conception of purpose was strictly utilitarian" (104): over and over "utilitarian" is used with a vaguely depreciatory meaning, and applied to automatic and mechanical functions. "It is not without significance that the earliest Christians described their religion not as a creed or church, a ritual or a morality, but as 'the way' "

(159): wherein is the contrast between a morality, for instance, and "the way"? On p. 112 it is said that "Whatever men can know, this is material for the scientist," and that "Religion itself, so far as it is concerned with intelligible truth, is his concern" (against Streeter). But on p. 223, "On such a level [the spiritual level] scientific methods of verification, applicable enough to what can be weighed, measured and described, fail as tests: truth can only be 'spiritually discerned.'"

Such criticisms signify only that *The Creator Spirit* just misses being a great book. Despite them, it is work finely done. The treatments of biology, psychology, and mysticism, each a sufficiently exacting subject for a whole life-work, carry great weight, and do it brilliantly. The survey of modern biology in particular, and its significance for philosophy and religion, is masterly. The principle of "Emergence" (as in Lloyd Morgan and Alexander) is well advocated.

The Holy Spirit is the theme in this sense: the "economy" of the Holy Spirit is to sanctify by indwelling; immanence is that aspect of divine life that is the special concern of the Holy Spirit—immanence especially within the Body of Christ, but also in more extended scope, within all creation. Such is the ordinary theology. Canon Raven's emphasis is upon this more extended immanence—the Holy Spirit seems to mean for him God immanent. And these lectures develop the search for the Deity that gives life to all nature and "emerges" in spiritual nature, gives light to all sentient beings and "emerges" in man's communion with the Eternal. The emergence of Deity is uniquely shown in Jesus Christ, who may be interpreted both as a man and as God living a human life. But it is in other ways shown more or less throughout the universe. The Holy Spirit is also traditionally associated in a special way with the divine love: the universe interpreted in terms of love, suffering, redeeming, victorious, rather than in terms of will or purpose, is the universe as it really is, at heart.

The Holy Spirit in all things and in all persons, not too ex-

clusively in sanctuaries, sacraments, or saints, is an object of the best religion—is the life of religion itself. M. B. STEWART.

Spiritual Values and Eternal Life. By Harry Emerson Fosdick. Cambridge: Harvard Univ. Press, 1927, pp. 40. \$1.00.

To the question, Can anything new be said for Immortality, the answer is, Read this book and see. To the beauty and precision of expression that one has reason to expect from Dr. Fosdick is added a clearness and cogency of reasoning, an appreciation of the difficulties of the question, and a thoroughness of treatment, that have not always been present in his writings.

He puts his argument, shortly, as follows: "No fact stands like a bottle in the rain, an isolated, unparticipating unit. . . . All creation is a seamless garment; we cannot rip it up according to our caprice and understand it piecemeal. The *habit of mind*, therefore, which bifurcates the universe, putting physical facts on one side and on the other such personal facts as the experience of spiritual values, and then proceeds to interpret the essential nature of the universe in terms of the former, regarding the latter as inconsequential and impermanent by-products, has something deeply the matter with it."

The italics are the reviewer's. After all, isn't materialism a mental habit, and isn't psycho-analytical treatment indicated, rather than argument?

The spiritual values inherent in the universe the author enumerates as truth, beauty, goodness, and love. This addition of a fourth category to the Platonic triad is novel; and, if Dr. Fosdick means to be taken seriously, proposes an interesting question. Is love comprehended within one or more of the other categories, or is it indeed *sui generis*? Stated otherwise, can you explain love, either as to its cause or its purpose, in terms of logic, of esthetics, of ethics, or is it on its own?

There seems to be much to be said for the latter view. The way of a man with a maid is as unpredictable as the ways of the artist or the saint. Love does no so much defy reason as disregard it. As for beauty, it is proverbial that love is blind.

Goodness, in turn, seems to count for as little with the lover as truth or beauty. There is no rule of law or ethics that he will not defy for the one beloved—nor is there anything that he will not forgive. "You may use me," he says; "you may play with me; you may throw me away—but I am yours forever." Loyalty, which is love in action, is with the lover not a virtue, but a necessity.

"'Tis as easy then for the heart to be true
As for grass to be green or skies to be blue;
'Tis the natural way of living."

Of course if we accord a place amongst the eternal values to love, we must be prepared to take the consequences. And the consequences may seem to be revolutionary. Perhaps that is why Christ seemed revolutionary when he said, "Her sins, which are many, are forgiven, for she loved much." At all events if love is in our universe as an independent standard of values, along with the other three, we might as well accept the situation, since our wishes are not consulted.

But, to return to Dr. Fosdick's little book. No one who wants to know what can be said for Immortality can afford not to read it.

C. L. DIBBLE.

Archbishop Bramhall. By W. J. Sparrow Simpson. S. P. C. K.; New York: Macmillan, 1927, pp. 259.

John Bramhall lived in troublous times. Born under Queen Elizabeth, advanced to the priesthood in the reign of James I, receiving preferment under Laud, he devoted himself to the uplift of the Church in Ireland under Strafford. With Strafford's fall he became an exile on the Continent in the days when Romanists spoke contemptuously of "the late Church of England." He lived to return to Ireland as Archbishop of Armagh. Through it all he was an inveterate controversialist, defending the church against both Puritan and Papist.

Mr. Simpson tells the story simply, directly, interestingly, and with evident knowledge of the times. We learn of the deplorable

state of the Irish Church which Bramhall set about to remedy; of the life of the English exiles in France and the Netherlands in the period of Cromwell's ascendancy "when the Church of England existed chiefly on the Continent." Half the volume is commendably devoted to Bramhall's many controversies in which he appears as the staunch and capable defender of the Church.

"I make not the least doubt in the world," he says, "but that the Church of England before the Reformation and the Church of England after the Reformation are as much the same Church as a garden before it is weeded and after it is weeded is the same garden."

"We may safely conclude that by how much we should turn more Roman than we are, by so much we should render ourselves less Catholic."

Firm as was his belief in Episcopacy he was not ready to condemn churches who had it not. We must, he said, distinguish between "the true nature and essence of a church, which we do readily grant them, and the integrity and perfection of a church, which we cannot grant them."

One of the wisest of his observations is this:

"They who understand the fewest controversies make the most and the greatest. If questions were truly stated by moderate persons, both the number and the weight would be much abated. Many differences are grounded upon mistakes of one another's sense."

J. A. MULLER.

I Pronounce Them. By G. A. Studdert Kennedy. New York: Doran, 1927, pp. 313. \$2.00.

In Christian thought since the War there has been a new stress on the doctrine of God's suffering in Christ for the sins of the world and on the corollary doctrines that discipleship involves sharing with God in this vicarious suffering. It is true that this has always been a part of Christian teaching. It is true that many preachers and many teachers have been stressing it in recent years. But to Studdert Kennedy belongs the honor of sensing this emphasis and making it articulate. He has thought through his theology anew in terms of present-day living and has made this doctrine his theology's central theme. His sermons, his

essays, and his poems all have for their purpose the working out of the implication of this doctrine and the application of it to different phases of life.

In *I Pronounce Them* he turns to the problem of marriage and divorce. In order to make his treatment of a hard subject convincing he has tried his hand at a novel. It is not a great novel. It is too obviously written for a purpose. And it does not solve the problems it raises. But in the lives of Jim Craddock and Phyllis, Charlie and Maisie, and Peter and Robin the author faces in concrete terms the problem of Christian marriage under present-day economic and social conditions.

As one reads the story one has the feeling that Studdert was deliberately setting to work to create situations, than which none could be created more difficult to solve in terms of the Church's traditional teaching of fidelity to the marriage vow. It is perhaps this piling up of the agony that makes the novel, as a novel, unconvincing. But there is a magnificent honesty about it—a characteristic scorn of evading issues—a truly laudable eagerness to grapple with the father of all dragons as if to say "this great monster slain, we can laugh at all the lesser monsters."

The solution he offers—and he seems to admit that it is a solution only for the rare devoted souls who can accept it—is that the innocent party in an unhappy marriage should remain faithful (or should remain single in the case of a divorce) as a sort of vicarious atonement for the sins of the other. This is a hard doctrine—how hard, Studdert Kennedy poignantly brings out in the story of his two chief characters. But it brings out a truth that cannot be too much emphasized in these days of easy living—the truth that the Christian religion demands a certain amount of voluntary suffering on the part of those who do not have to suffer for the sake of those on whom the woes of the world fall. We would like to see worked out further the suggestion (p. 302) that the Church should not demand this sacrifice of those who are not strong enough in the faith to accept it voluntarily.

The question of the ethics of marriage and divorce is one of

the most vexed, and one of the most important, before the church today. Studdert Kennedy does not solve it. But at least he faces it. More than that, he suggests the direction in which the Christian solution may be found. The book would do a great service if it did nothing more than destroy the complacency of our doctrinaire brothers who maintain that the solution of the divorce problem is simply to tighten up the Church's divorce laws and then enforce them to the letter.

C. L. STREET.

Essays in Christian Politics and Kindred Subjects. By William Temple. New York: Longmans, 1927, pp. vii + 228. \$2.75.

This book is of great importance, because it is for the most part a collection of articles written by Bishop Temple for the *Pilgrim*, a quarterly that died last year. As one reads these articles, one sees why the *Pilgrim* died. They are searching applications of social action demanded by Christian doctrine. Bishop Temple is, first, a theologian; but he is also intensely stirred by the failure to apply Christian doctrine in the practical world, in the social life of the Christian. His conclusions are disturbing; they have a practical bearing, demanding a difficult life; and he tells the brutal truth. Small wonder that the *Pilgrim* fell by the wayside!

The thought of the Church needs to find a deeper foundation for social action than deductions from apothegms of the New Testament that have a social bearing. Social action must be rooted in doctrine. Bishop Temple roots it there. He shows clearly the implication in social life of the Doctrine of the Incarnation. He applies it to politics, to the State, to industry, to the community, to democracy. His whole interpretation is so important, that one wishes he might be free from Episcopal duties to continue this work. It is of primary importance for the Christian Church, if the Church is to face squarely the social problems that face it in the world of today.

For these reasons, the book is essential for everyone interested in the social movement of the Church. The essay on "Democ-

racy," which was his address at the opening at COPEC, is itself worth the whole book.

There are other addresses on various subjects, presidential addresses to the Diocesan Convention of the Diocese of Manchester, and one sermon. The value of the book lies, however, in the chapters that deal with the social principles that come from Christian doctrine.

CHARLES N. LATHROP.

Analytische Seelsorge. By Oskar Pfister. Göttingen: Vandenhoeck und Ruprecht, 1927, pp. 145. M. 5.

The author calls his book 'an introduction to practical psychoanalysis for pastors and laymen.' In fact he says he would have made his title 'psychoanalytic pastoral care,' but for the opprobrium associated with the Freudian term. The confession that he lacks the courage to follow his convictions has not prevented the author's producing a useful book. Indeed, it is so sound a contribution to Pastoral Theology that it must be regretted that it has not been translated into English.

Dr. Pfister applies the science of psychoanalysis to some of the problems the pastor meets and is usually not able to do much with—often indeed the ordinary pastor does not even recognize their true character—such as kleptomania, pathological alcoholism, homosexuality; and these are true diseases, and must be treated as such. He gives some practical examples of his treatment.

There is an interesting discussion of sacramental confession, which is often regarded as all-sufficient. But our author points out that the penitent can only confess what he knows, and that some of the worst troubles which afflict a sufferer are due to factors which he does not know.

L. W. BATTEN.

BOOKS RECEIVED

Old Testament; Judaism

A Pilgrimage to Palestine. By Harry Emerson Fosdick. New York: Macmillan, 1927, pp. xiii + 332. \$2.50.

Dr. Fosdick's latest book is already known to thousands of readers who have seen his articles in the *Ladies' Home Journal*. The volume is beautifully printed, in a new style of type, and contains Mr. H. J. Soulen's colored map as a frontispiece (alas that 'Paron' was not corrected! It smites you as you first open the book!).

The usual arrangement of a Palestine Travel Book is abandoned, and the material is presented in a general historical sequence. Like everything Dr. Fosdick writes or says, the narrative is extremely fascinating; it will give not only 'Church tourists' and other visitors but also fireside travellers a good picture of the land. Finally, the book contains a really adequate index.

It is a most admirable gift-book.

The Achievement of Israel. By Herbert R. Purinton. New York: Scribner, 1927, pp. viii + 218. \$1.25.

An excellent Bible Class textbook, written in popular style, modern in point of view, with ample suggestions for further study, projects, class discussion, etc. For example, Pt. i is called "From Shepherds to Traders"; the chapter on Herod, "Politics Fails," is followed by "Religion Succeeds" (Our Lord).

Israel Among the Nations. By Norman H. Baynes. London: Student Christian Movement, 1927, pp. 328. 5 s.

The object of this book is 'to give to the general reader a sketch of the history of Israel which may serve as a background for his study of the Old Testament.' It is written from a fairly conservative standpoint, though with full knowledge of 'advanced' positions. About half the contents is a huge collection of Notes and Bibliography. But this also is interesting; for some of the most interesting of questions recently under discussion, which could scarcely find room in the text, are here dealt with.

Key to the Exercises in the late Professor A. B. Davidson's Revised Introductory Hebrew Grammar, with Explanatory Notes. By John E. McFadyen. New York: Scribner, 1924, pp. ix + 145.

With Professor McFadyen's Key, and the revised edition of Dr. Davidson's *Grammar*, there is no reason why clergy who once took Hebrew but 'have forgotten most of it' cannot recover an ability to read the Old Testament by

themselves, even without the aid of a teacher. And in the classroom, the teacher who uses this volume—and has his students use it—will find more time for 'the weightier matters of the Law' than correcting exercises. Of course such a book may lead to abuses, in the hands of the lazy or deceitful. But such students have no business with Hebrew anyway, and, since Hebrew is now an elective in most American seminaries, probably will not be found in the way of temptation.

Some Aspects of the Greek Old Testament. By H. St. J. Thackeray. London: Allen and Unwin, 1927, pp. 64. 1s.

The Arthur Davis Memorial Lecture. Dr. Thackeray supplements his Schweich Lectures with some interesting pages on liturgical traces in the Psalms, and on the relation of Lamentations, Baruch, and the Ep. of Jeremy to the fast of 9th Ab. He answers Dr. Gaster's contention that the LXX originated in Palestine. This is a little book the student of LXX must not miss.

The Old Testament. An American Translation. By A. R. Gordon, T. J. Meek, J. M. P. Smith, L. Waterman; ed. by J. M. P. Smith. University of Chicago Press, 1927, pp. xii + 1713. \$7.50.

The justification for another translation of the Old Testament, and the justification for an American translation, are both within the bounds of ordinary reason. What concerns us more is the merit of the performance. This, it may at once be acknowledged, is uniformly high. Not only are many passages smoothed out where the text is in bad order, the new translation relying often upon the LXX, MS. variants, or Syriac or other early versions or else frankly emending the present reading (see the Appendix giving 'Textual Notes,' pp. 1623-1713), but the whole is given a modern tone and dress which will make it more readily understood by persons not familiar since childhood with the archaic if sonorous diction of the Authorized Version. We question the value of the new translation as a lectionary version, for use in public worship; but it certainly has its place in the study, in the class-room, and in the pulpit. Many a passage takes on new and fresh connotations when read in this translation: e.g., Ezek. 20: 3, etc., "O mortal man, speak to the elders of Israel . . ." (cf. Dan. 7: 13, "one like a man"); Gen. 12: 2, "I will bless you, and make your name so great that it will be used for blessings . . . through you shall all the families of the earth invoke blessings on one another" (cf. "be blessed," in the usual English version); Job 14: 14, "If a man dies, does he live?"—blunt and direct, with the bluntness of a breaking heart; Isa. 8: 19 f., "And when men say to you, 'Consult the ghosts and spirits that squeak and gibber! Should not a people consult its gods? On behalf of the living should they not consult the dead?'—to the teaching and the testimony! Surely they shall repeat this watchword, without any ray of hope in it."

In two respects then, without going into detail over passages (where arguments *pro* as well as *con* might be adduced), we point out the value of this

work for all serious readers and students of the O. T.: (1) the new Hebrew 'text' presupposed (*cf.* the Greek Testament which was published after the English Revisers had finished their work); (2) the clear, modern, *American* language (*i.e.*, diction and style) of the translation. To which one might add, (3) the typographical aids—clear type, good spacing and wide margins, paragraphing, observance of poetic form (and half the O. T. is poetry!), page-, section- or chapter- and sometimes paragraph-headings—all of which make the volume more intelligible to the ordinary reader, unfamiliar (as are most Americans of today) with the actual contents of the Bible and needing to be guided in his reading of it.

The Legacy of Israel. Planned by the late I. Abrahams; ed. by E. R. Bevan and C. Singer. Oxford University Press; New York: American Branch, 1927, pp. xxxix + 551. \$4.00.

Whoever originated the idea of the 'Legacy' series deserves a monument in bronze, to be erected by students and busy people anxious to 'keep abreast,' teachers and educators—especially all concerned with adult education. The present volume lives up to the high traditions of the series. Sir G. A. Smith writes the opening essay, on 'The Hebrew Genius as Exhibited in the O. T.'; Dr. Bevan follows with 'Hellenistic Judaism,' and Professor Burkitt with 'The Debt of Christianity to Judaism'—admirable popular summaries. Mr. Travers Herford writes on 'The Influence of Judaism upon Jews from Hillel to Mendelssohn'; and Professor A. Guillaume on its influence upon Islam. Dr. Singer contributes a study of mediæval Judaism—'The Jewish Factor in Medieval Thought'—which marks the turning point in the series; it is followed by essays on Hebrew scholarship (Dr. Singer, Canon Box), and the Jewish influence on western Law (Professor Isaacs of Harvard), on Puritanism (Dr. Selbie), on Modern Thought (Dr. Roth), on European languages (Professor Meillet) and on Modern Literature (M. L. Magnus). An Epilogue by Dr. C. G. Montefiore concludes the volume.

The volume is finely illustrated, and there are interesting notes on the illustrations; there is a glossary and a good index. The work offers a good introduction to Jewish studies, and should be welcome to others than specialists.

The Testament of Abraham. Tr. by G. H. Box. With *The Testaments of Isaac and Jacob.* Tr. by S. Gaselee. New York: Macmillan (London: S. P. C. K.), 1927, pp. xxxii + 92. \$2.00.

The Testament of Abraham is one of the best examples of Jewish eschatological speculation in the early N. T. period—especially valuable if, as Dr. Box thinks, it originated in Palestine sometime during the first half of the first century. Many passages illustrate N. T. turns of thought or expression, *e.g.*, the patriarch's vision of the Two Ways, the judgment by a human being (*cf.* Gen. ix. 6.—Is this idea presupposed in Jn. v. 27?), Paradise, and intercession for the souls therein, 'Abraham's bosom,' Michael, the transformation of an angel, the weighing of merits, etc. In contrast to the conclusion of Dr.

M. R. James, who sees in it a Christian apocryphon, based upon the *Apocalypse of Peter* and other early Christian writings, Dr. Box agrees with such Jewish scholars as Ginzberg and Kohler in viewing the work as thoroughly Jewish in character and origin—save for a few obvious Christian interpolations. Its survival in Christian circles (it was entirely ignored in Jewish) is the more remarkable in that the author's eschatology has no room for a Messiah. Nor is there any doctrine of the Fall. There is little of the strain and stress found in the major apocalypses, which grew out of historical crises and of which the Christian counterpart is to be found in the martyrologies (cf. A. T. R. ix. 260 ff.)—a fact accounted for, perhaps, if the suggestion of Essene origin is well founded.

This is a volume in the handy and indispensable S. P. C. K. series of 'Translations,' sold in this country by Macmillan.

Tractate Shabbath (Mishnah). Tr. from the Heb. with exp. notes by W. O. E. Oesterley. (London: S. P. C. K.) New York: Macmillan, 1927, pp. xxvii + 84. \$2.00.

The importance of this tractate of the Mishna for the study of Christian origins is amply suggested if one recalls the amount of controversy over Sabbath-observance recorded in the Gospels and thus reflected from the circumstances of the early Church in Palestine. Although written at the end of the second century, its contents go back to a time coeval with the beginnings of Christianity; and some are earlier still. The main subjects of the tractate are (1) the enforcement of rest on the Sabbath day; (2) the emphasizing of the sanctity of the day; (3) permissible modifications of the Sabbath laws. The underlying motive was 'a merciful undoing of much that the teachers of earlier ages had imposed' . . . 'the easing of many burdensome things which endangered the serenity and joy of the Sabbath' (pp. ix f.). In addition to an excellent translation, a good introduction (in which such matters as the characteristic subjects of the tractate, its literary character and style, and its bearing on N. T. teaching are discussed), there are very useful notes, amounting almost to a commentary, which the ordinary English reader or student will have no difficulty in following. The more advanced student, using this volume for a guide, Strack's edition of the text, and Nowack's text and commentary (Töpelmann, 1924: not mentioned in the Bibliography), will be in a position to pursue a most interesting and valuable course of study in Rabbinics.

'*Abôt (Väter).* *Die Mischna*, ed. by G. Beer and O. Holtzmann; iv. 9, ed. by K. Marti and G. Beer. Giessen: Töpelmann, 1927, pp. xxxii + 200. M. 18.

The tractate *Aboth*, or *Pirke Aboth*, "Sayings of the Fathers," is the best known treatise of the Jewish Mishna. It is a summary, in four chapters with two appended, of the ethical and religious teaching of the Rabbis down to c. 200 A.D. Its usefulness as such a compend, and the high place which it holds in Jewish literature, are alike attested by its presence in the Jewish Prayer Book and its frequent reading.

Dr. Marti had completed about one half the work of editing *Aboth* for the Beer and Holtzmann series before he passed away; Dr. Beer continued the task, revising Dr. Marti's MS., and bringing the work to conclusion. Both editors enjoyed the advantage of a considerable output of recent studies and commentaries, much of it in English, under the names of Herford (in Charles, APOT; and independently, 1925) and Oesterley, in addition to C. Taylor's work in 1897. The present work sums up much of this modern interpretation, and gives in addition a fine textual, lexical and grammatical commentary, a good Introduction, including (§ 5) a 'religious-historical evaluation' of the tractate. In spite of certain elements in its teaching (the Pharisaic tradition, i.e., that lay behind it), which stand on a much lower level than O. T. Prophecy, it contains sayings that rise above the whole O. T. and carry on the lines of Jewish religious thought to their full development. *Aboth* is probably the writing to be studied first by anyone interested in Judaism of the New Testament period and later (up to 200); and the student able to handle German will find much help in this work.

Der Kommentar des David Simchi zum Propheten Nahum (Rabbinische Uebungstexte, i.). Ed. by Walter Windfuhr. Giessen: Töpelmann, 1927, pp. 16. M. 1.30.

The first number in a projected series of Rabbinic texts for use in academic lectures—in design, if not in format, something like the popular *Kleine Texte* series. There is a brief Introduction, and a glossary of Non-Biblical words; footnotes give the Biblical references, and an appendix contains the citations from the Targum, with translation.

The next 'Heft' is to be the Targum Jon. to Micah.

A History of the Jewish People. By Max L. Margolis and Alexander Marx. Philadelphia: Jewish Publication Society, 1927, pp. xxii + 823, with chronol. tables and 13 colored maps. \$4.00.

'From Creation to the present day' describes the range of this work in 98 chapters: it begins with early Semitic geography and the narrative of Abraham; it ends with the Palestinian mandate and the opening of the Hebrew University of Jerusalem. It is well written and will surely find a place for itself among standard modern histories. Graetz's large work is too voluminous for ordinary readers; most one-volume works are only sketches; this is as full an account as could be compressed into a single volume. Footnotes are sacrificed, but there is a fine table of contents and a good index, and the Chronological Tables are most valuable.

Messianic Speculation in Israel. From the First through the Seventeenth Centuries. By Abba Hillel Silver. New York: Macmillan, 1927, pp. xv + 268. \$3.50.

Jewish Messianism of the 2d century B.C. to 2d century A.D. was no isolated phenomenon; it has persisted through all the centuries since that

period, and is one of the persistent 'notes' of the religion of the Synagogue. Dr. Silver has given us in his doctoral dissertation a fairly full account of it, of the calculation of the date of the end rife in critical centuries, of the opposition to Messianic calculation within Judaism itself, and of the five methods used in calculation. Incidentally, of course, much light is thrown upon Christian eschatology, especially Millenarian or Chiliastic.

It is regrettable that the author has permitted himself some rather loose inferences in the first third of the first chapter, in dealing with the time of our Lord. What real evidence is there for the frequent identification of the agitators and demagogues described by Josephus with Messianic leaders and enthusiasts?—a facile identification more frequently made by Christian than by Jewish scholars. And was it 'universally held that the year 5000 in the Creation calendar, which is to usher in the sixth millennium—the age of the Kingdom of God—was at hand' (p. 6)? It is an attractive hypothesis, and 'saves' some of the 'phenomena'; but it would be hard to prove that this idea was particularly widespread at that time—at least on the basis of our present documents (N. T., Josephus, Apoc. and Pseud., etc.).—There are a number of bad misprints, and Apoc. Jn. is regularly cited as 'Revelations.'

New Testament

Das Neue Testament. Tr. by Carl Weizsäcker. 11th ed. Tübingen: Mohr, 1927, pp. xii + 458. M. 3.

A *Jubiläumsausgabe* of Weizsäcker's great translation of the N. T., which was first published in 1875. Important then as incorporating the fruits of nineteenth century Biblical research up to its time, it has steadily widened in popularity and is now read by thousands in Germany and elsewhere. A. Risch has contributed an appreciative Foreword. The edition is on thin paper, well bound, and remarkably cheap. The contents are indicated by special type, and there is an index—two features that would surely help readers of English translations of the N. T.

Light from the Ancient East. The New Testament Illustrated by Recently Discovered Texts of the Græco-Roman World. By Adolf Deissmann; tr. by L. R. M. Strachan. New revised and enlarged edition. New York: Doran, 1927, pp. xxxii + 535. \$10.00.

The new edition of Deissmann's *Licht vom Osten* was carefully reviewed in this journal soon after it appeared (Vol. viii, pp. 373-5). The new English edition is an exact translation of this revised edition, with the addition of several illustrations (there are now 85 in all). No one who is at all familiar with present day N. T. study needs to be told of Dr. Deissmann's work on the papyri and ostraca, a field in which he is *facile princeps*. *Light from the Ancient East* is, next to his *St. Paul*, the most important of his writings. It is written with all the enthusiasm of a discoverer, but with all the meticulous care and accuracy of a German Professor. For a long time the work has been indispensable both as an introduction to study and for reference. Though

out of print for several years, nothing has appeared to take its place. In its new and enlarged form, with new illustrations and several additional appendices, it promises to take its position once more as the leading work in the field, and to maintain that position for many years to come. It is to be hoped that, for the sake of students, the sales will soon warrant a reprint at cheaper price: though the volume is worth what it now costs!

Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments.

By Edwin Preuschen; 2d ed., completely revised by Walter Bauer. 8th Lfg., coll. 897-1024. M. 3.

Bauer's new edition of Preuschen's *Greek-German Lexicon to the Writings of the New Testament and the other Early Christian Literature* has now reached *peiradzo*; two more installments will complete it. The work is wonderfully compact, and its range is quite out of proportion to its size. Relevant inscriptions, papyri, ostraca, LXX and late classical readings are to be found in practically every article. It represents a vast amount of erudition concentrated in narrow compass and made available to the German or German-reading student.

New Testament Word Studies. By Ernest D. Burton; ed. by Harold R. Wiloughby. Chicago: Univ. of Chicago Press, 1927, pp. xiii + 117. \$2.00.

The late President Burton was an indefatigable lexicographer; his exegetical work was always based upon the most thorough and painstaking grammatical and lexicographical investigation. The Appendix to his *Commentary on Galatians* and his volume entitled *Spirit, Soul, and Flesh* are mutually complementary monuments to his industry and understanding. For a number of years he had in mind a plan for an English 'Dictionary of N. T. Usage,' which should do for English readers what Thayer's *Lexicon* does for those who know Greek. Official duties interfered, and the Dictionary got no further than *a*. The present volume contains a number of studies intended for that volume, and they will be especially welcomed by beginners and others whose Greek is insufficient for a rewarding perusal of the larger works. The words studied are: Sin, Repentance, Forgiveness, Law, Faith, Righteousness and Justification, God as Father, Titles and Predicates of Jesus (36 pp.), Spirit, Soul, Flesh, Apostle, Grace, Peace, World, Age, Forever, Reveal and Manifest, Kingdom of God and Kingdom of Heaven (16 pp.). The editor has supplied excellent supplemental Bibliographies and an exhaustive Index, in addition to an interesting Introduction.

The Christ We Know. By Charles Fiske. New York: Harpers, 1927, pp. xi + 273. \$2.00.

If this is an answer to *The Man Nobody Knows*, it is a good one. It is no new Life of Christ, but a 'swift sketch' of the life and character of our Lord, with enough of the background to make it realistic, and enough of the theological implication of our Lord's earthly life and character to set one thinking.

And it is the simple, direct testimony of a believer. The book was written for college men and women. It takes Biblical criticism for granted, and views sympathetically the problems confronting modern youth. If one is never far from the din and hurry of modern life, there is at least no musty bookish aroma about it: the work is all the better, perhaps, for that class of readers for whom it is intended. And the Bishop never suggests that our Lord was 'selling religion'—a view that appears to be not without exponents at the present time but which cannot be said to commend the Christian religion to thoughtful college students. Difficulties are not glossed over; yet the resulting impression is not apologetic, but is a clear, winning presentation of the Christian approach to the Life of our Lord.

Jesus als Charakter. By Johannes Ninck. Third ed. Leipzig: Hinrichs, 1925, pp. viii + 315. M. 7; bound, 8.50.

One of the most popular religious books in contemporary Germany. First published in 1906, it has gone into a third, revised edition. It is a 'psychological' study, and aims to study our Lord's character by this method. His 'Will' and his 'Faith' are both studied, and a 'Gesamtbild' brings them together and sums up at the end. Just as a human figure, and no more, Jesus is the world's Redeemer; he stands at the center of a redemptive world-religion, but more, he actually saves men, as they can find in their own experience—the one visible fixed star in our tempestuous times.—Must we not welcome such a study, firmly restrained as it is to the human and psychological and yet fully aware that our Lord's real significance is for the religious, the spiritual life of the world? Too often 'purely psychological' studies, like 'purely historical' or 'purely' anything else, leave that out of the reckoning. Christianity is a still-living religion; Jesus is a force in the twentieth century and not just in the first!

The Making of Luke-Acts. By Henry J. Cadbury. New York: Macmillan, 1927, pp. x + 385. \$3.00.

Dr. Cadbury has undertaken to paint a portrait of the author of Luke and Acts as his character is recovered by modern New Testament scholarship. Thus it is neither an introduction, an apology, a commentary, nor a 'work of edification,' but a descriptive historical study of the materials, methods, personality, and purpose of St. Luke.

No one is better qualified than Dr. Cadbury for just such a work, after his intensive investigations of Lucan Style and Diction (in the Harvard Theological Studies, in Jackson and Lake's *Beginnings of Christianity*, and elsewhere). As for Luke's materials, he holds that stages can be discerned in their history, and definite motives assigned for the transmission (one principle underlying *Formgeschichte*) as well as definite forms discerned therein (another principle). Of immediate written sources, 'Q' and Mark are recognized; but not 'L.' Luke's manner of handling Mark (and 'Q') makes him doubtful if any distinction can be drawn between Lk. and 'L'—for upon all accounts 'L' is a document peculiar to Lk., with no traces left in the other Synoptic gospels.

Part ii, on 'The Common Methods,' is brilliantly written. Dr. Cadbury is conversant with ancient methods of historiography, and knows how to marshal his facts. Pt. iii, on St. Luke's personality, expounds the usual modern conception—which owes much to Renan—of his gentleness, his fineness of temperament, his interest in women and children, his constant 'humanness.' As for his purpose (Pt. iv), Dr. Cadbury holds it to have been 'to show the legitimacy of Christianity from both the Jewish and the Gentile standpoint' (p. 306). Judaism is not often thought of in this connection—St. Matthew is 'the Jewish gospel'!

We are grateful to the author for this fine piece of 'popularization'—which is further remarkable in performance considering that some of the more abstruse and scholarly work on the subject is being done at the present time by Dr. Cadbury himself.

Introduction au Nouveau Testament. Vol. iv, 2d part. *Les épîtres pauliniennes.* By Maurice Goguel. Paris: Leroux, 1926, pp. 571. Fr. 30.

Professor Goguel's Introduction to the New Testament is a marvel of clearness. This fifth volume treats first of the Corinthian crisis and the six epistles to the Corinthians now combined in our two canonical epistles. There is in it a thorough discussion of the life of Saint Paul and of the dates of these various letters. The author favors the "northern" theory of the Galatian question. The difficult question of the doxology of Rom. 15:33 is solved by making it a marcionite conclusion. Although Marcion's text stopped at 14:23, however, the primitive letter had the 16 chapters. Chapter 16 is addressed to the Church in Rome (and not to Ephesus). Ephesians is really a homily delivered by Tychicus. The Pastorals were not written long after 90. In the course of this volume we note some interesting discussions on ascetic marriage (1 Cor. 7:36-38). Nothing can be said today in New Testament Introduction which has not been said sometime by someone else. Dr. Goguel who knows his literature remarkably well is quite aware of the fact. His contribution to the question is a clear mind, well informed and expert. It makes his work a tool of the first value to the New Testament student. J. A. M.

Handbuch zum Neuen Testament. Ed. by Hans Lietzmann. Second edition.

Bd. III. i. *Einführung in die Textgeschichte der Paulusbriefe; An die Römer.* By Hans Lietzmann. Tübingen: Mohr, 1919, pp. xvii + 129. M. 4 (bound 5.50).

An die Galater. By Hans Lietzmann. Tübingen: Mohr, 1923, pp. 42. M. 1.10 (bound 2.60).

Anyone who has used Lietzmann's *Handbuch* realizes what an indispensable work it is. This is increasingly true, as the first edition is followed by the second, and the format is changed to accommodate the growing collection of material. In the Introduction to the volume on the Pauline Epistles, Dr. Lietzmann now prints an essay on the Text—recognizing that the Pauline Epistles, and especially Romans, offer a proper point of departure for the

study. He distinguishes three types of text, the Egyptian (=before Origen), the Western, and the Syro-Byzantine ("Antiochene" or "Koinê"). The 'Egyptian' group comprises B S (=Aleph) A C, sa bo Cl Or Ath Did Cyr, etc.; the Western, D d G g Ambst Amb Latt, etc.; the Koinê, K L P min pesh go Chrys Theodt Bas Eph S, etc. Grouped in this way, one naturally expects everything to turn on B S (the 'Egyptian' group); but not necessarily. At best the grouping is only tentative—as is all textual criticism at the present; nor should one forget that the N. T. offers the most difficult textual problem in all Philology (p. 17).

Der Apostel Paulus. Das Ringen um das geschichtliche Verständnis des Paulus. By Paul Feine. Gütersloh: Bertelsmann, 1927, pp. viii + 629. M. 23.

A volume in A. Schlatter and W. Lütgert's "Beiträge zur Förderung christlicher Theologie," series ii. 'Sammlung wissenschaftlicher Monographien.' It gives, as the sub-title indicates, a comprehensive and thorough survey of German works upon St. Paul. Part I, which is historical, is divided into four chapters, with an excursus upon the Mandæan *Ginza*: (1) the intellectual-doctrinal view (Neander, Baur, Lipsius, Ritschl, Pfleiderer, H. J. Holtzmann, Weizsäcker, B. Weiss, Harnack, etc.); (2) the 'religious-historical' (Dieterich, Reitzenstein, Wendland, E. Meyer, Wrede, Gunkel, Bousset, etc.); (3) the eschatological (Schweitzer); (4) the transition from the theological to the religious view (Titius, Wernle, Prat, Schlatter, Feine, Weinle, J. Weiss, Deissmann, R. Seeberg, K. Barth, and others). Each writer's view is explained and discussed with great clarity.

Part ii takes up 'the bases of the historical understanding of Paul,' and is likewise divided into four chapters, with an added note which is really a critique of Lietzmann's *Messe und Herrenmahl*, so far as it relates to St. Paul. Chapter I is on 'Paulus und die Urgemeinde,' and emphasizes those features of doctrine and outlook common to both. Here Feine sets aside the presuppositions of Deissmann (Paul's 'Christ-mysticism') and Bousset (Primitive Christianity, outside Jerusalem, a Kyrios-cult), and insists that the unique thing in Paul's teaching and in early Christianity is not Christology or Soteriology (here Ritschl too was mistaken) but the conception of God. Hence the foundation for later 'Dogmen-bildung' is to be discovered, not in Gentile (Greek) Christianity, but in the very earliest faith of the Church—upon which St. Paul himself was dependent. Chapter II then discusses St. Paul's relation to our Lord; Ch. III, the early Christian hope of salvation in the light of the History of Religions (Egypt, Babylonia, Persia, the Hellenistic world, etc.); and Ch. IV sums up the whole work: 'Results for the Understanding of Paul.' One might view this important work as a series of more or less detached studies; the final chapter, however, makes clear just what Dr. Feine is leading to. And if his thesis is correct, we shall have to go back and begin again on one or two important items of interpretation which during the past generation have come to be pretty much taken for granted.—It may be added

that even apart from this main thesis the book is exceedingly important as a survey of modern work upon St. Paul.

Ante-Nicene Exegesis of the Gospels. By Harold Smith. Vol. III. London: S. P. C. K.; New York: Macmillan, 1927, pp. vi + 342.

A catena of Ante-Nicene expositions of and notes upon the Gospels, Vol. III covering Mt. xiii. 1 to Jn. viii. 59. The translations are good, and based upon modern texts. Just what useful purpose the full publication will serve remains to be seen.

Church History; History of Doctrine

Eusebius: The Ecclesiastical History and the Martyrs of Palestine. Tr. with Int. and Notes by H. J. Lawlor and J. E. L. Oulton. Vol. I. London: S. P. C. K.; New York: Macmillan, 1927, pp. xvi + 402. \$3.50.

The great advantage of this translation over its predecessors is that it is based upon the critical text of Schwartz, in the Berlin Academy edition of the Early Greek Fathers. Lake's new edition and translation are also based upon Schwartz; but only the first volume has appeared (Loeb Library), whereas Oulton's translation is complete. Vol. II will give the Introduction and Notes, chiefly from the pen of Dean Lawlor. The work is beautifully printed, in clear type, and is all in one volume. Still another advantage is the arrangement: allusions and quotations, chiefly Biblical, are in italics; extended excerpts from earlier sources are set off in smaller type; and there are chapter and paragraph headings—features to be found in Bright's edition of the Greek text. Dates are given in black-face type, indented. And the translation is both accurate and readable, which is saying much for a translation of Eusebius. Of all the 'helps for students' for which the S. P. C. K. is famous, none surpasses the present volume. It is a boon to students of early Church history, N. T. Canon, and Patristics.

Die Katakombenwelt. Grundriss, Ursprung und Idee der Kunst in der römischen Christengemeinde. By Oskar Beyer. Tübingen: Mohr, 1927, pp. viii + 153, ill. M. 9 (bound, 11.50).

A work emphasizing the artistic novelty and creativeness of the symbols and pictures in the Roman Catacombs. Well illustrated (47 pp.), with notes on the illustrations by Prof. Rudolf Koch. The illustrations alone would make the book valuable, especially to those to whom the more elaborate and expensive collections are inaccessible.

Die Entstehung der Christlichen Theologie und des Kirchlichen Dogmas. By Adolf von Harnack. Gotha: L. Klotz, 1927, pp. iv + 90. M. 2.50.

Six lectures setting forth popularly and briefly Dr. Harnack's conception (elaborated in his *Dogmengeschichte*, Vol. I) of the rise of ecclesiastical theology and dogma: (i) the breach with Judaism; (ii) the sources and au-

thorities for the Christian message, the theology and the dogma; (iii) main features of the message, presupposed by theology and dogma; (iv) the rise of Christian theology (St. Paul, St. John, the Gnostics and Marcion, and the Apologists, mark the steps); (v) the rise of ecclesiastical dogma. (Lecture i was evidently the Introduction to the course.) Incidentally he replies to Otto, Bousset, Deissmann, and others, criticizing their views of the history. In general the emphasis is the same as in the *Dogmengeschichte*; though the positive factors in producing dogma (Apologists and Anti-gnostic Fathers) are possibly more clearly recognized; there is a greater appreciation of the necessity of the development of theology—as against myth and speculation. And yet in the end the problem is still the same (last chapter): without authoritative Bible, or dogma, what can the orthodox Christian fall back upon?—the old Protestant ‘testimonium spiritus sancti internum’? That, or an equivalent in some sort (i.e., a modern name for the underlying experience) seems the only alternative open to many.

Christ the Word. By Paul Elmer More. Princeton University Press, 1927, pp. vii + 343. \$4.00.

Mr. More's great work on ‘The Greek Tradition’ is now complete, save for a supplementary volume of essays. Beginning with *Platonism and The Religion of Plato*, the course of Greek thought from Socrates onward was traced through the *Hellenistic Philosophies* to *The Christ of the New Testament*. Now follows a volume, *Christ the Word*; the title is appropriate, for the author has seized upon that divine title which was most central and determinative in the whole Christological development culminating in Chalcedon. The ‘changes and chances’ of human thought, as affecting Christology, during the period from the completion of the New Testament to the middle of the fifth century are sketched with a firm hand; the chapter on ‘Chalcedon and the Greek Tradition’ makes clear the fusion of the Hebraic and the Hellenic elements in Christian theology, and shows how the final Christological formula was the product, not of a compromise designed to end two centuries of ecclesiastical bickerings but of the highest intellectual effort the world has seen, carried on for almost ten centuries, in the attempt to find a solution of the most pressing problems brought home by experience in the actual human world. Chalcedon marked no compromise or splendid failure at definition; it was the only possible safeguard thrown about the faith by which the Church had won her triumphs, the historic faith which the Apostles had preached and for which the martyrs had laid down their lives.

The conclusions of such a work as ‘The Greek Tradition,’ a philosophical and historical study, are of first-rate importance for the theologian and historian of doctrine. They emphasize the historical importance, and they suggest something of the permanent validity (at least as far as Christianity is concerned), of that element in Catholic theology for which the term Platonism is often used. Though sometimes discounted or discredited by present-day philosophers and critics, it is nothing to be ashamed of!

The Confessions of Augustine. Ed. by John Gibb and Wm. Montgomery. Second edition. Cambridge University Press; New York: Macmillan, 1927, pp. lxxv + 479.

The splendid edition of St. Augustine's *Confessions* in the "Cambridge Patristic Texts," by the late Dr. Gibb and Mr. W. Montgomery, is once more in print, its revised form being due to the surviving editor. Its advantages for English students lie partly in the text—based upon the Vienna C. S. E. L. edition by Knöll—partly in the admirable Introduction which gives a good account of St. Augustine's life, mental history, and doctrines, partly in the exceedingly useful notes upon the text. St. Augustine's pages are replete with echoes of and allusions to Holy Scripture; these are fully explained. Moreover his ideas bear the marks of his mental history—he is 'a part of all that he has seen'; and the editors supply parallels from Plotinus, Ambrose, Plutarch, Tertullian and other writers—and from Augustine's own other writings—which make his ideas clear. Great ideas, poetic or philosophic or religious, are frequently illustrated from later writers—suggesting the enormous influence St. Augustine has had upon later ages. In a word, the editorial work has been superbly done, and the 'string of pearls'—as Emerson called the *Confessions*—is presented in beautiful and attractive style.

Most clergymen, and many students, doubtless have copies of the *Confessions* in translation (probably Pusey's, or Bigg's, or Watts', now in the Loeb Library). A glance at the new edition of Gibb and Montgomery will be a strong temptation to go back to the original and read for oneself Augustine's vivid, impassioned, tumultuous, and yet ever carefully cadenced, sonorous, luminous Latin prose.

Studies of the Spanish Mystics. By E. Allison Peers. Vol. I. London: Sheldon Pr.; New York: Macmillan, 1927, pp. xvii + 471. \$7.25.

Professor Peers has followed up his *Spanish Mysticism, a Preliminary Survey* (1924) with the present volume, the initial one in a series of studies of the Spanish mystics. One great advantage for the general reader is the wealth of selected material from the writings of the mystics themselves. The present volume contains studies of St. Ignatius of Loyola, Luis de Granada, Francisco de Osuna, St. Teresa (94 pp.), St. John of the Cross, Luis de León, Juan de los Angeles, and a very full Bibliography.

It is unfortunate that the usual impression of Spanish mysticism, in English-speaking countries, is so unsympathetic; some of it may be due to Vaughan's 'perversities' (p. 409) in *Hours with the Mystics*; some of it may be anti-Catholic prejudice, especially anti-Spanish-Catholic; some of it may go back to Reformation days and the Armada. Here in America we are scarcely beginning to get over the rancors of '98, and they color most persons' views of Spanish art, thought, and religion. It is Professor Peers' aim to bring the Spanish mystics before English and American readers in such a way as to enable us to form a really trustworthy judgment of them. Certainly such a sentence as that of St. Theresa, "Where there is true humility, although God

should never grant supernatural gifts (*regalos*), He will give a peace and a resignation which satisfy the soul even more" (a passage reminding one of Augustine—*e.g.*, *De Catech. Rudibus*, vi), does much to illuminate the inner motives and tendencies of the Spanish mystics. Much is made in these scientific days of the 'psychology' of mysticism, and the physical concomitants or equivalents of these very *regalos* are analyzed, classified, and variously interpreted. What the mystics themselves were interested in was something quite other, something ontologically real, beyond all the cravings and repressions of the senses or their 'mental' counterparts. No one will ever understand mysticism who does not likewise sense the reality of this supersensible goal of their striving—an objective reality shining through their experiences, ineffable or ordinary, sublime or commonplace, and the subject of the most varied and indeed world-wide testimony. Professor Peers, in this standard work, enables the student to do this in his approach to the Spanish mystics. There is no mistaking of hull for kernel here!

Religion and the Rise of Capitalism. By R. H. Tawney. New York: Harcourt, Brace, 1927, pp. xi + 337. \$3.50.

How has it come to pass that the taking of interest, a form of unearned income, which was denounced by theologians and populace in the Middle Ages as the sin of usury, is now looked upon as entirely respectable, so that bankers sit on vestries and endowed schools and churches receive income from investments? This and similar questions have engaged the historical studies of some of the best of modern scholars—the late E. Troeltsch, Dr. Max Weber, Professor Tawney himself, and others. The general answer seems to be that the Reformation—particularly the Calvinistic and Puritan phases of it—has taken place, with a resulting recognition of what the Germans call *diesseitige*, this-worldly, virtues, such as independent citizenship, robust self-support, political nationalism, and so on. Tawney puts this quite vividly (p. 163): "The opinion of the practical man on questions of economic conduct was in the sixteenth century in a condition of even more than its customary confusion. A century before, he had practiced extortion and been told that it was wrong; for it was contrary to the law of God. A century later, he was to practice it and be told that he was right; for it was in accordance with the law of nature. In this matter, as in others of even greater moment, the two generations which followed the Reformation were unblessed by these ample certitudes. They walked in an obscurity where the glittering armor of theologians made

A little glooming light, most like a shade."

But in the end, the Protestant emphasis triumphed and "the good Christian was not wholly dissimilar from the economic man" (p. 253), and so, more or less, he has remained. Professor Tawney does not trace the development down to today: the *rise* of Capitalism at the beginning of the eighteenth century is his *terminus ad quem*. But enough is said to make clear the mutual indebtedness, for weal or woe, of modern Protestantism and Capitalism. Go

into any Roman church and pick up a Manual of Devotion, and read, 'Blessed Joseph, *patron of poverty*, ora pro nobis.' That marks the cleavage between Modernism and Mediævalism on two counts—the social emphasis as well as the theological. Such a prayer is doubly impossible in a Protestant church.

Mr. Tawney's book is an admirable piece of historical writing. There are four main divisions, with an added Conclusion. Pt. i gives 'The Mediæval Background,' Pt. ii describes the economic revolution wrought by the Continental Reformers, Luther and Calvin. Pt. iii deals with the Church of England, the land question, religious theory and social policy, and the growth of individualism. Pt. iv, 'The Puritan Movement,' deals with 'Puritanism and society,' 'a godly discipline versus the religion of trade,' 'the triumph of the economic virtues,' and 'the new medicine for poverty.' There is today a growing recognition of the importance of economic and social history, as well as political, for the religious life of men. No clearer instance is there than in the social history of Protestantism, so finely illuminated by our author. Perhaps from it we shall gain sufficient wisdom to begin to understand some of the problems facing religion today.

A History of American Christianity. By Leonard W. Bacon. New York: Scribners, 1927, pp. x + 429. \$2.00.

A new issue of the thirteenth and final volume in the 'American Church History Series,' first published in 1897. It is a general summary of the whole field of American Church History; and although some of its points of view are now out of date, after thirty years (*e.g.*, the proposal on p. 414 of an absorption of the 'half-million' Episcopalians by the Methodists in the interest of a truly national church), the work nevertheless gives a fairly balanced survey of the establishment and spread of Christianity in the United States. Unfortunately, the author is somewhat prejudiced against Anglicanism. New England Puritanism he understands, and Virginia Puritanism (so he represents it); but, he seems to inquire, what is this new kind of emphasis, not Puritan but Catholic, and yet appealing to the best in Anglicanism, represented by the American Episcopal Church?

Evangelische Missionskunde. 2d ed. By Julius Richter. Bd. i. *Evangelische Missionsgeschichte.* Bd. ii. *Evangelische Missionslehre und Apologetik.* Leipzig: Deichert, 1927, pp. 294 and 238. M. 13.50 and M. 11.50.

Dr. Richter's textbook, in the "Sammlung Theologischer Lehrbücher," is now in a second, revised, and thoroughly up to date edition. It contains a vast amount of material, full bibliographies, and a good survey of the history, methods, and motives of Protestant (specifically 'Evangelical') Missions—though its view is not confined to these. The development of modern Missions, from the Reformation on, and a description of the chief fields of activity, occupy Vol. I. Vol. II deals with the Biblical foundation of Missions, Missionary Teaching (in detail), and the Christian apologetic in regions claimed by various other religions, from the Primitives to Hinduism and Islam.

Here the leading questions at issue are discussed: *e.g.*, the charge of Christianity's 'dependence' upon Buddhism.—One only wishes a broader basis than Evangelicalism had been taken. One cannot see the missionary problem of today *unless* he 'sees it whole.'

The Anglican Communion Throughout the World. Ed. by Clifford P. Morehouse. Milwaukee: Morehouse, 1927, pp. xi + 310. \$2.50.

A collection of papers originally published in the *Living Church*, 1926-27, describing the work of the Anglican Church in Africa, Asia, Australia and New Zealand, South America and West Indies, Labuan and Sarawak, and Polynesia. Most of the articles are by the bishops of the various missionary dioceses, and they are accompanied by many illustrations and maps—including the frontispiece which is a large folding map of the world showing, in colors, the fields served by the Anglican Communion. Since not many American churchmen, even those familiar with our own missionary work abroad, know much about the missions of the English Church, the volume deserves wide circulation.

Systematic Theology

System der Christlichen Lehre. By Hans Hinrich Wendt. Second edition. Göttingen: Vandenhoeck and Ruprecht, 1920, pp. viii + 659. M. 14; bound, 16.50.

Professor Wendt's *Teaching of Jesus* is well known in this country, as is also his *Commentary on Acts*. His work on Systematic Theology is not so well known; its appearance in a second edition in Germany proves that it has met with a favorable reception at home. The present edition differs from the first (1906) chiefly in the enlargement of sections dealing with Religion in general, and Christianity as a religion among others. This added emphasis is made necessary by the recent great development of the Science of History of Religions. A marked quality in Professor Wendt's work is the historical perspective so steadily maintained and the high place accorded Christian ethics—two features characteristic of all his writing. The Evangelical emphasis is apparent throughout.

Zwischen den Zeiten. Jahrg. v: 1-4. Ed. by G. Merz. Munich: Chr. Kaiser Verlag, 1927.

A journal of theology edited by G. Merz, K. Barth, F. Gogarten, E. Thurneysen, and A. Lempp. R. Bultmann has an article on Christology; E. Brunner, G. Kruger, and others of the group have also contributed important articles to the present volume. Gogarten has an article, 'What is God's Word?' and H. Herrigel writes on W. Herrmann's theology.

Theologische Tradition und Theologische Arbeit. By Friedrich Gogarten. Leipzig: Heinrichs, 1927, pp. 55. M. 2.

'Geistesgeschichte oder Theologie?' is the subtitle of this lecture, which seeks to emphasize, for Lutheran theology, the necessity of hearing the *Wort*

Gottes directly—i.e., of immediate spiritual experience—and of avoiding the danger of entanglement with either philosophical Idealism or general cultural idealism.

The Heights of Christian Unity. By Doremus A. Hayes. New York: Abingdon, 1927, pp. 271. \$1.75.

Dr. Hayes has written a cogent and moving 'Plea for One Holy Catholic Church.' As a New Testament expert he naturally begins with the view of Church unity found in the Pauline epistles, and then presses on to consider the conditions confronting a divided Christendom at home and abroad today. In Part ii, 'Hindrances,' he considers the problems of formal organization, forms of worship, and creeds; in Part iii, under 'Helps,' he discusses Humility, Tolerance, Forbearance, Appreciation, and Leadership of the Spirit; in Part iv, the Consummation. Many Anglicans will no doubt be impressed by the amount of agreement and the degree of sympathy already existing between Methodism—as represented by this acute, learned, Christian scholar—and their own position. The responsibilities of Anglicans, not only to Protestantism but to Roman Catholicism and to Eastern Orthodoxy as well, are clearly recognized. Dr. Hayes understands perfectly the point of view of the Lambeth Proposal and of the Commission on Faith and Order, and he pleads for a wider recognition of the ideal which inspires all such movements toward the restoration of outward unity. He strikes the right note: for if—and when—all Christians come to recognize the validity and authority of that ideal—its authority as reflecting the Mind of Christ which is the will of God—then, whatever the concessions any of us must make, whatever the contributions from others any of us must accept, the outward unity of the Catholic Church will be nigh unto its time of restoration.

Foundations of Faith. IV. Eschatological. By W. E. Orchard. New York: Doran, 1927, pp. viii + 192. \$1.75.

This completes the rather notable four volume treatise on Christian Doctrine which Dr. Orchard, the famous Free Catholic preacher in England, has been producing. Like the other volumes, reviewed in this journal, it reveals a well-equipped theologian, who from a Nonconformist standpoint frankly adopts Catholic doctrine in its Roman form. How he reconciles his denominational status and his theology is the problem. F. J. H.

History of Religions

Religionsgeschichtliches Lesebuch. Ed. by Alfred Bertholet. Second edition. 6. *Die Chinesen.* By Erich Schmitt. 7. *Die Jainas.* By Walther Schubring. 8. *Die Eingeborenen Australiens und der Südseeinseln.* By Richard Thurnwald. Tübingen: Mohr, 1927, pp. 110, 33, 48. M. 4.80, 1.80, 2.20.

The new edition of Bertholet's *Lesebuch*, following the new edition of de la Saussaye, is a complete and critical revision of the first together with con-

siderable enlargement. The result is an even more useful and convenient collection of sources. The volume on Chinese Religions, *e.g.*, gives sources for the Worship of Heaven, and other Nature-gods, the veneration of Ancestors, the Cultus (Prayer and Sacrifice), upon which were superimposed Confucian morality and the ethics of Meng-tze, Taoism, and (Chinese) Buddhism. All these are adequately illustrated from the sources. The same is true of the volume on Jainism and the Australasians, the latter giving excerpts from works by travellers, anthropologists, and others. Though primarily designed to accompany lectures, and to be placed by the lecturer in the hands of his hearers, the American reader will find much of suggestion and information. Would that we had a sourcebook like it in English!

Later Greek Religion. By Edwyn Bevan. New York: Dutton, 1927, pp. xi + 234. \$1.60.

"The Library of Greek Thought," edited by Ernest Barker, is a collection of 'source material,' as we prosaically call it, for various phases of Greek thought—economic, social, literary, religious. Mr. F. M. Cornford has already given us a volume of illustrative passages for Greek religion to Alexander, in this series; Mr. Bevan's volume carries on the succession through the Early Stoics, Epicurus, Peripatetics and Sceptics; the Deification of Kings and Emperors, Sarapis; the historians Polybius and Diodorus; Posidonius; popular religion; Philo; Roman Stoicism; the second-century Platonists and their contemporaries; Hermetism, Gnosticism, Neoplatonism. There is a good Introduction sketching briefly the main developments, and the passages illustrate the variety of tendencies represented. The translations are reliable and modern, being either the author's own or by recent translators (for the *Hermetica*, W. Scott; for Plotinus, Mackenna).

Die Mandäische Religion und das Christentum. By Joh. Behm. Leipzig: Deichert, 1927, pp. 34. M. 1.50.

A very useful summary of the progress of studies in the field (belonging really to History of Religions) of the mutual relations of the Mandaeen religion and early Christianity. It states the results thus far believed to be achieved, and sets the problems. It is a most interesting subject, in which only the expert orientalist can be really at ease—and he may have some misgivings; but Dr. Behm goes far to make clear to ordinary students what are the questions at issue.

Gebet und Opfer. Studien zum Griechischen Kultus. By Friedrich Schwenn. Heidelberg: C. Winter, 1927, pp. 144. M. 7.50.

A fascinating study of Prayer and Sacrifice in Greek religion. It begins with some of the earliest remains of Greek cultus: a fragment of the Eleusinian liturgy, an Invocation of Dionysus, two Homeric prayers, and 'primitive' elements in other Homeric prayers; and it concludes (p. 81) that Prayer and Magic are both derived from address to 'animate' objects in the external

world—though it is this very address that confers whatever quality of animation they possess. The author then proceeds to interpret the origin of prayer along the lines of Max Müller's famous linguistic theory of religious origins—the gods are poetic symbols and epithets taken literally.

On the subject of sacrifice, the author traces the idea to a primitive conception lying far behind the cults of the historical period: "Das älteste opfer erzeugt aus sich heraus einen Gott. Opfern und einen Gott schaffen sind zwei Seiten eines und desselben Aktes" (p. 132). The book concludes with an excursus on the origins of Passover.

Philosophy; Psychology; Science

Platonism and the Spiritual Life. By George Santayana. New York: Scribners, 1927, pp. 94. \$1.75.

Professor Santayana takes issue with Dean Inge (*Platonic Tradition in English Religious Thought*, 1926), particularly with his statement that "values are for the Platonist not only ideals but creative powers." This, Dr. Santayana maintains, is the language of a modern, and not that of Plato. Plato's system, it is true, is 'mythological' (p. 19); but his language is not to be taken literally and dogmatically (as by the later Neoplatonists). Nor is spiritual life a worship of 'values,' but the exact opposite: 'it is *disintoxication* from their influence' (p. 30). It is not moral enthusiasm, or political zeal, nor is it intellectualism, nor the love of nature. It appears almost an adventitious product of human life—the spirit bloweth where it listeth . . . ; and one is not quite sure just what Dr. Santayana understands by 'spiritual life.' He glances toward India, and he frowns upon Protestantism, and he is quite sure, apparently, that it isn't Platonic—not the essence of Platonism, at any rate: Plato is too moral, too political, too domestic. How many 'spiritual' men and women would agree with Santayana in identifying 'spirituality' with 'disillusion' (p. 83)? For him the spiritual life is an *escape*. This Plato held; but also that it creates a world like unto itself, the spiritual patterns or 'Ideas' of the real moulding the actual into their own semblance. Agreement hinges upon both (1) the interpretation of Plato, and (2) the meaning of 'spiritual life.' But even in disagreement, the reader will find much to stimulate his thinking in this little book.

The Guide for the Perplexed. By Moses Maimonides. Tr. from the Arabic by M. Friedländer. Fourth edition, revised throughout. New York: Dutton, 1927, pp. lix + 414. \$3.00.

The *Moreh Nebuchim* of Moses Maimonides is one of the outstanding works of mediæval Judaism, and clearly shows the ferment of intellectual activity in the Jewish schools of the twelfth century. Many were perplexed by the apparent conflict of religion and philosophy—a conflict then beginning to engage the ablest minds among the schoolmen—and it is to these that the book is addressed. The work is exceedingly important both for mediæval philosophy and for Jewish theology, and also for the general history of religious thought in the west.

The present is a reprint of the fourth edition (1904) of Friedländer's translation, which first appeared in 1881 and was afterwards carefully revised. It is the standard translation.

Science and Philosophy and other Essays. By Bernard Bosanquet. New York: Macmillan, 1927, pp. 446. \$5.50.

This is a collection of papers and addresses, many of them now practically inaccessible, prepared by the late Dr. Bosanquet and published either privately or in such journals as *Mind*, in the *Proceedings of the Aristotelian Society*, or in *Essays and Addresses* (1889). They were collected by Mrs. Bosanquet, who died before they could be republished, and Prof. Muirhead and R. C. Bosanquet have assumed the editorial responsibility. The range of subjects covered, as did Prof. Bosanquet's work in general, the fields of Logic, Metaphysics, Ethics, and Aesthetics. Such papers as 'Life and Finite Individuality,' 'Time and the Absolute,' 'The Practical Value of Moral Philosophy,' 'The Reality of the General Will,' 'The Nature of Aesthetic Emotion' give a good view of Bosanquet's system of thought as a whole; while 'The Permanent Meaning of the Argument from Design,' 'The True Conception of Another World,' 'The Kingdom of God on Earth' show its bearings to theology. Bosanquet was interested in the approaching synthesis of philosophy and science, and in the 'meeting of extremes' within philosophy itself. The volume is well named, from the first of the papers it contains—a paper prepared in 1914.

Essays in Philosophy. By James Ward. With a Memoir of the author by O. Ward Campbell. New York: Macmillan, 1927, pp. ix + 372. \$6.50.

Not the least valuable part of this volume is the Memoir by Professor Ward's daughter, prefaced to the essays here collected. Ward was an ever-lovable figure in the intellectual world of his time; a somewhat pathetic figure from the point of view of religious experience; a giant in the field of philosophy; and the most patient, sympathetic, understanding researcher in psychology. Indeed, modern scientific psychology owes an immense debt to his researches, popularized in his famous article in the *Britannica* and later in his own volume, *Psychological Principles*.

One questions his views at times—e.g., his off-hand description of scholastic philosophy as devoted to 'two kinds of truth' (p. 118); and some of the papers date from a time (the first from 1879) when matter was still 'inert, impenetrable, indestructible' (p. 120). But it is the *progress* in thought which this volume records that is most remarkable. We usually fail to realize what simply heroic stuff it took to stand out against the tide of Naturalism, Mechanism, Agnosticism, Materialism in the latter part of the nineteenth century; nor do we usually recognize the debt we owe those thinkers who, without any overwhelming religious convictions but with strong moral ones, by sheer intellectual force first stayed and then slowly turned the adverse tide. One cannot altogether blame them. Victorian religion, both in church and in chapel, was too unphilosophic in its outlook, too dogmatic, too apologetic; modern

science had not yet 'stabbed its spirit broad awake'; 'muscular Christianity' seemed to render the intellectual love of God unnecessary and to be more congenial to the Anglo-Saxon temperament; ritualistic riots, crabbed Calvinism masking as 'evangelical' fervor,—these factors certainly belonged to the *background* of those times, though there were of course other and more attractive features to be found if one looked for them. And in those times arose in its strength one of the purest spirits, one of the keenest intellects, in modern history. One wonders if ever the day will come when such a spirit, such a mind, can find a congenial dwelling-place within organized Christianity? Well, there are signs of promise; and Ward himself did not a little to heal the breach which threatens modern thought divorced from religion—quite as much as it threatens religion divorced from modern thought.

Development and Purpose. An Essay Towards a Philosophy of Evolution.
By L. T. Hobhouse. New edition. London and New York: Macmillan, 1927, pp. xxxix + 494.

This is a new and revised edition of Professor Hobhouse's *magnum opus*, the keystone in the arch of his published writings as of his own intellectual history. Of the latter he gives a sketch in the interesting Introduction. Starting with Herbert Spencer in the 'eighties he has steadily worked his way forward to a position where purpose is recognized as lying behind evolution, and to 'what might be called an organic conception of reality as a whole' (p. xxviii). There is a remarkable "coincidence between the views derived from an analysis of the pre-suppositions of knowledge, and those attained by a comprehensive review of experience. The analysis suggests the operation of a conditioned purpose. The empirical account reveals the purpose in operation. Many difficulties remain . . . but it is submitted, not in the least as a matter of faith, but as a sound working hypothesis, that the evolutionary process can be best understood as the effect of a purpose slowly working itself out under limiting conditions which it brings successively under control. This would imply not that reality is Spiritual or the creation of an unconditioned mind—a view equally repugnant to morality and experience—but that there is a spiritual element integral to the structure and movement of Reality, and that evolution is the process by which this principle makes itself master of the residual conditions which at first dominate its life and thwart its efforts."

This is one of the great modern books in philosophy, and deserves the serious study of every person interested in theology, philosophy, or science.

Inside Experience; a Naturalistic Philosophy of Life and the Modern World.
By Joseph K. Hart. New York: Longmans, Green and Co., 1927, pp. xxvi + 287. \$2.50.

The resonant sub-title of this book is well calculated to arouse great expectations. One reader at least must confess sad disappointment. Putting it bluntly, "inside experience" turns out to be without form and void. Dr. Hart would seem to assume that the experience of the race is more or less obsolete

and hardly worth study; so much so that one starts when confronted with the unique admission, "Plato and Aristotle are still worth knowing" (129)—a strange discovery not quite justified by the astounding stuff about the Greeks which follows in Chapter XIII.

Readers of this REVIEW will turn naturally to the chapter, *What is Religion?* There they will find that "life is a precious matter"; that "the Modern Age has led us far from Mediævalism"; that "intuitions are often very real"; that "what the religionist calls 'holiness' is but his peculiar pronunciation of *wholeness*"; that the "intellectual outlooks [of the Israelites] were provincial and prejudicial"; that "what religion has always sought was some escape from immediate experience into a world of meanings and values." A jejune type of Protestantism, with a naïve capacity for being impertinent or even offensive, turns to pontificating. In a word, "inside experience" would seem condemned to spawn platitudes or verbalisms. At all events, it finds expression in a curious vocabulary and, equally, betrays symptomatic absence of exact information. Nor is this anyway surprising. Select ten of the nineteen headings set alongside "What is Religion?": What is Experience? The Nature of Society; What is Nature? Mind and Matter; The Rôle of Language; What is Morality? The Problem of Science; What is Education? The Intellectual Life; What is Art? Plainly enough, it were impossible to tackle these vast matters other than vaguely in 287 pp.

Professor John Dewey supplies an Introductory Note or, rather, benediction. Whereupon, Dr. Hart proceeds to prove himself "a disciple who inspires suspicion about his master," as Mr. Guadella's apt phrase has it. Its divagations notwithstanding, the book has—and needs—no index! R. M. W.

Selected Papers of Bertrand Russell. Sel. and with an Int. by the author. New York: Modern Library, 1927, pp. xix + 390. \$95.

Following a brief autobiographical Introduction, seventeen selected papers are given, among them several of the better known ('A Free Man's Worship,' 'Mysticism and Logic,' 'The World as It Could be Made') and several which most readers, no doubt, have not previously seen. They range from Politics, Education, and Sociology to Psychology and the Philosophy of Mathematics. It is a convenient little collection of writings by one of the most conspicuous and important thinkers of our time, one whose significance is all the greater for his unconventional doctrines in the field of ethics and his renunciation of the religious outlook. He represents a force or tendency the Christian thinker must reckon with.

Communion with the Spirit World. A Book for Catholics and Non-Catholics. By Edward F. Garesche. New York: Macmillan, 1925.

Father Garesche has in this well written little book stated clearly the Roman attitude toward Spiritism. To get the Roman point of view and, more than this, to discover and appreciate the richness of the Roman emphasis on communication with the Spirit World, one would do well to read the book. If,

however, the reader is not a Romanist he may find the treatment of so great and intricate a subject rather limited. For the Non-Romanist who accepts the fact of possible intercommunication between this world and another will not necessarily allow his evidence to be censored by Roman authority. While Rome is undoubtedly careful Rome may not either have had all the experience or be in possession of all the facts. H. B. W.

The Mind. A Series of Lectures delivered at King's College, Univ. of London, during the Lent Term, 1927. Ed. by R. J. S. McDowall; with an Int. by Ernest Barker. New York: Longmans, 1927, pp. xvi + 316. \$3.00.

Psychological symposia are popular today, and are, indeed, the most satisfactory method of presenting the many-sided state of the science at the moment. King's College was fortunate in securing the services of eminent teachers of science and philosophy (chiefly from its own Faculty) to represent the contributions of the various fields of modern knowledge to the subject. Professor J. S. Huxley speaks for Biology; Professor McDowall, Physiology; F. A. P. Aveling, Psychology itself; J. A. Hadfield, Psychotherapy; Professor Lindemann of Oxford, Physics; Dean Matthews, Philosophy; Dr. J. D. Wilson, Education; R. G. Collingwood of Oxford, Aesthetic; Professor Seligmann, Anthropology; and Professor Hobhouse, Sociology.

No subject in the world is more important, and none has wider bearings upon religion and theology, than the conception of mind and its place in nature. It is the first step toward a 'reasonable, religious, and holy' view of human life; without mind, science may flourish for a time, but philosophy is sapped of all meaning, and religion, in the sense in which the western or Christian world understands it, at once becomes preposterous. Many persons believe that science has rendered unnecessary the 'hypothesis' of the mind; active brain cells are all that is necessary to account for 'mental' phenomena and development. But in some form or other, some kind of persisting mind, back of or within its changing states and circumstances, seems indispensable for a rational view of existence. *How* necessary it is appears from the lectures in this volume, taken as a whole.

Psychologies of 1925. Powell Lectures in Psychological Theory. Ed. by Carl Murchison. Second edition. Worcester: Clark University, 1927, pp. 412. \$6.00.

The new edition has made possible the correction of sundry typographical errors, and is issued with the intention of keeping the volume in print, for comparison with and supplementation by other similar volumes at five- or ten-year intervals. Certainly the work gives a broad cross-section of current Psychology, with papers by J. B. Watson, W. S. Hunter, R. S. Woodworth, K. Koffka, W. Köhler, M. Prince, W. McDougall, K. Dunlap, and M. Bentley. All the schools are represented: Behaviorist, Dynamic, Gestalt, Purposive, Structural; and not the least valuable pages are those in which the authors venture to cross-examine and criticize one another's views.

Science and Human Progress. By Oliver Lodge. New York: Doran, 1927, pp. 243. \$2.00.

These are the Halley Stewart Lectures for 1926, six in number, on Knowledge and Progress; Design and Purpose; Help and Guidance; Faith and the Quest for Truth; Life and Its Mysteries; Death and Hereafter.

They are very popular in their form, broad rather than deep; a skimming of the surface of the subject with here and there a sudden dive into the depth. The point of view of the convinced spiritualist is evident on every page: and before a lecture has proceeded far one can hear the rustling movements of the ghosts who constitute so large a factor in the life of this brilliant Scientist. No one can deny the eminence of Sir Oliver Lodge in his field of Physics, or his competency to deal with such a subject as science and human progress, and if in the volume he seems to take a slight advantage of us by everlastingly turning down the lights and starting the rappings, still, he has a right to his opinion. And who knows, he may be a real pioneer adventurer into that dark continent of the psychic whose treacherous shores we approach so warily. At any rate, this book is interesting, stimulating, suggestive, and as the Scotch say "Cheery"—which is a comfort, God knows, in these dreary days of gross mechanical materialism. G. C. S.

Evolution in Science and Religion. By Robert A. Millikan. New Haven: Yale Univ. Press, 1927, pp. 95. \$1.00.

The Dwight H. Terry Lectures at Yale are on the subject of 'Religion in the Light of Science and Philosophy.' The first published course was Professor J. A. Thomson's *Concerning Evolution*. The present volume contains the second course, three lectures on 'The Evolution of Twentieth Century Physics,' 'New Truth and Old,' and 'The Evolution of Religion.' The terms of the lectureship are most liberal and such as to invite competent scientists, philosophers, and scholars to express their inmost convictions on the subject of religion: the cardinal principles are 'loyalty to the truth, lead where it will, and devotion to human welfare.'

Lecture I is a fascinating personal narrative in which the advances of modern physics are duly chronicled, and in such a manner that the non-scientist can gain some idea of 'what it is all about.' The lecturer enforces the truth that 'we can still look with a sense of wonder and mystery and reverence upon the fundamental elements of the physical world as they have been partially revealed to us in this century;' and he adds, 'the childish mechanical conceptions of the nineteenth century are now grotesquely inadequate' (p. 27). This suggests his approach to the religious problem. The whole of life, so far as it is under our control, must be directed with knowledge and wisdom, so far as these are imparted to us either through higher experience or scientific search. And genuine religion, far from being an obstacle, is a real ally in this process. True Religion and true Science belong together—only ignorance and misapprehension will seek to divorce them.—The book is a fine testimony to the spirit in which a number of the greatest of contemporary scientific men view

their work. Not only is it unfair to call Science 'anti-religious'; it is even ridiculous; and from still another angle it is even worse than that, it is blasphemous.

Environment and Race. By Griffith Taylor. New York: Oxford Univ. Press, Am. Branch, 1927, pp. xv + 354.

This is an important book for other readers than the ethnologist: the historian of religions must take it into account, since the study of 'primitive religion' and of the relations between religions and cults is, to a considerable degree, a matter of 'religious ethnology' (cf. ATR vii. 469); so must also the student of history, of social life, the statesman and student of politics—in fact everyone interested in questions of race and 'human geography.' The author's main thesis is that the races of mankind have evolved in much the same way as have the higher primates: the process of evolution did not stop with man, but went on, is still going on. The earlier products of human evolution were pushed away from the center toward the extremities of the earth, radiating outward in a general way from central Asia toward the tri-peninsular extremities (Africa, Australasia, America). The negro is the first and lowest, the Mongol-Alpine type the latest and highest (not the Nordic!). The new theory cuts directly across more than one current hypothesis, or inference from a hypothesis; but is so simple, so congruous not only with the facts of ethnography but also with the most reasonable theories of related sciences—especially Geology and Biology—that it has already won several important adherents.

When the author undertakes to prognosticate the future, on the basis of recent and current figures for population, the ordinary reader will be more than surprised: Europe already saturated with white population, hence N. America the future center of the white race; Australia insufficiently supplied with natural resources to provide another continent for white expansion; China and Japan as prosperous two centuries hence as America is today—and instead of white dominance 'yellow,' with a steadily increasing inter-mixture of the two races! All this will be accomplished, mainly, by environment, which affects mankind more than all their politics, religions, or military conquests put together.

It is a book to give the smug 'hundred-percenter' (European or American) a severe jolt in his mind, and to open an ordinary human being's eyes to the long vistas of world change, and to convince the believer in Christian Missions of the increasing urgency of his task, and to set the philosopher of Religion more than one new problem—or old problem in a new form.

Philosophy of Religion

First Steps in the Philosophy of Religion. By Charles Harris. Milwaukee: Morehouse, 1927, pp. xvii + 138. \$1.50.

An introduction to the philosophy of religion must achieve the almost impossible ideal of being both entertaining and profound. If it is only the

latter, it will not be read. If it is only the former it had much better not be. Much modern writing on religion is over-entertaining. To that danger the reader of the present book is not exposed. The manner of presentation is mid-Victorian, and in places mid-Periclean.

The author has attempted to do too much in the compass that he has allowed himself. A book of this size should hardly do more than state the problems and suggest lines of solution. The story goes that someone asked Father Waggett to write a tract in defense of Christianity that would sell for a shilling. Whereupon he replied, "There is no shilling defense of Christianity."

All the problems of epistemology are settled in fourteen short pages. The word "settled" is used advisedly, since Dr. Harris never ends a chapter with a question mark. Many of his arguments are founded on premises that themselves demand proof. This won't do today. Einstein has made axioms unfashionable.

"We cannot," says the author in his chapter on The First Cause, "imagine a universe in which two plus two would equal five." Yet this is precisely the sort of universe in which we live. Two plus two always equal five in organic sequences, if not in inorganic. If two plus two always made four, the argument of this book would be unanswerable—but unnecessary. If two plus two always made four the philosophers would be out of a job.

The "ontological" proof of the existence of God, while it has an honorable history, will hardly appeal to men of the twentieth century. Before you can proceed from the mind of Man to the mind of God, you must first establish to their satisfaction that Man has a mind.

In short, the present book seems to this reviewer like a sort of verbal chess. You play the game under certain rules and keep checking your opponent—verbally—here and there and again; and in the last chapter you drive him into a corner and checkmate him triumphantly. C. L. D.

The Nature and Right of Religion. By W. Morgan. Edinburgh: Clark; New York: Scribner, 1926, pp. vii + 315.

Dr. Morgan's important work on *The Religion and Theology of Paul* is well known and widely used in Great Britain, Canada, and the United States. The present volume essays a more philosophic task, that of determining 'the essential nature of religion by analysing it into its ultimate factors, objective and subjective, and on the basis of this determination to vindicate its permanent right to be the controlling power in human life.' The task is thus a combination of Philosophy of Religion with Apologetics—quite suggestive of present-day procedure in British and Canadian theological curricula, and assuredly the proper procedure; for if a genuine Philosophy of Religion is worked out there can be no need for special Apologetic (save as a convenience for handling 'left overs'); the best defense of Christianity, as of religion generally, is to state it. That means, of course, in the right terms; and it is with these terms, derived from theology, modern science, modern philosophy, and modern history of religions, that Philosophy of Religion has to do. The key to Dr.

Morgan's philosophy of religion is the doctrine of values; this is the term, or group of terms, in which 'the fundamental religious ideas, faith, revelation, and the supernatural, as well as the historical religions, including Christianity' are redefined. This is a further working out of that application of Lotze's philosophy made by Ritschl and popularized by the latter's school. What Dr. Morgan attempts is a still clearer formulation of the plan of reinterpretation. Divine transcendence is frankly abandoned for immanence; the speculative element is 'moved from the center to the periphery, Christian doctrine yielding precedence to Christian values.'

Well and good, if by 'values' we mean something *real*; if 'value' has a place in the scheme of things somewhere near the top, giving meaning and rationality to and announcing the purpose of the totality of existence as known to us; but not if 'value' is only a poor subjective thing, whose existence is conferred upon it by our imaginations, wishes, and prejudices. As a philosopher Dr. Morgan means the former. For the sake of the ignorant man and the wayfarer perhaps the distinction ought to be made clearer.

Religious Experience: Its Nature and Truth. By Kenneth Edward. Edinburgh: Clark; New York: Scribner, 1926, pp. xi + 248.

Dr. Edward begins with a summing-up of present day psychological investigation of religion. He is aware of the dangers confronting a purely—or merely—psychological investigation of the subject, and recognizes that the truth implied by religious experience, or contained within it, is neither destroyed nor completely vindicated by psychology. Thus Ch. I works 'towards a definition'; Ch. II deals with the place of emotion—a question that arises at once; Ch. IV turns to Otto and discusses the category of the Numinous. Ch. IV deals with the 'religious sentiment' and other factors in the development of religious experience; V, with the influence of suggestion. Ch. VI introduces the chief critical contribution of the book, 'The Fallacy of Psychologism.' The last two chh. are on Religious Knowledge and its Verification, and on the Task of Theology—where its limitations are clearly recognized, but also its necessity. "The task of theology . . . is to give systematized intellectual expression to the reality which religion posits as its object, and to relate that reality to the world of our thought. . . . The objective content of the religious experience is theology's subject-matter. It is an attempt to elucidate and systematise that content. *It is the science of God and of the divine-human relationship*" (p. 234). This is quite admirable, and points the direction toward which, more and more, modern theologians are looking for a way out of our present impasse.

Ethics

A Handbook of Christian Ethics. By David Stone Adam. New York: Scribners, 1925, pp. xii + 399.

This is a series of theological school lectures in ethics on the traditional model. It begins with a definition of ethics and a classification of "ethical

systems," and goes on to enumerate certain ethical postulates—as the goodness of God and the freedom of the will. The main body of the material of the book is arranged about the concepts of the virtues of wisdom, justice, temperance, and courage, and the duties of the individual in relation to self, family, state and church.

There is no concrete material in the book (except an appendix on Industrial Legislation in Australia), little knowledge shown of recent developments in psychology, little social vision, and little sense of the importance of what are the real moral problems to-day—those having to do with the relation between the sexes and those having to do with relations between nations, races, and industrial groups. These are the areas in present day social life where the living problems are. It is with reference to these problems that the old moral principles must be justified or new moral principles discovered.

It may be that to accomplish this would require an entirely different kind of book from the one Dr. Adam has written, and perhaps it is unfair to criticize Dr. Adam on the ground that he didn't write a different kind of book. But it is quite certain that if theological seminaries are to prepare the clergy adequately to deal with present day moral questions, their courses in "Christian Ethics" have got to get down to cases. C. L. S.

Das Überweltliche Gut und die Innerweltlichen Güter. By Karl Fellner. Leipzig: Hinrichs, 1927, pp. viii + 180. M. 4.80.

An examination of Troeltsch's theory of the relation of religion and civilization (i.e., 'culture').

Essays; Addresses; Sermons

Outspoken Essays. By William R. Inge. Two vols. New York: Longmans, 1927; First Series, pp. x + 281; Second Series, pp. vii + 275. \$2.00 each.

No one, we think, could bear an equal burden of erudition with greater ease than Dean Inge. His keen, sprightly wit, his wide human interests (often ignored by caricaturists), the diversity of his aims, the catholicity of his outlook, mark him for one of the few really great minds alive in this generation. He is always stimulating, sometimes inspiring; always informed and informing. His devotion to Platonism and Neoplatonism and to the philosophical elements in Catholic Theology has already influenced many contemporary students.

The present is an unaltered reissue of the two volumes of his popular *Outspoken Essays*, the first volume in the second edition (1921), the other in the original edition (1922). The plates of Vol. I have begun to show signs of wear; they should be replaced; and we wish that the new issue might have been supplemented by an index.

The Church in the World. By W. R. Inge. New York: Longmans, 1927, pp. xi + 275. \$2.00.

This is probably the supplement to *Outspoken Essays* promised in the last edition of those two volumes. The first three essays are ecclesiastical in subject: 'The Condition of the Church of England' (published in January, 1925, and echoed in the last Modern Churchmen's Presidential Address); 'The Crisis in Roman Catholicism' (a critical review of Heiler's *Katholicismus*); 'The Quakers' (enlarging a published article on the subject). Essay IV is on 'Hellenism in Christianity' (reprinted from the Oxford collection, *The Legacy of Greece*). 'Science and Theology' is from *Science, Religion and Reality*. 'Science and Ultimate Truth' is the Fison Lecture, 1926, already reviewed. 'Faith and Reason' is an M. C. Presidential Address; and 'The Training of the Reason' is from *Cambridge Essays on Education*. It is good to have these scattered essays and addresses collected in one convenient volume. Some readers may be struck by Inge's failure to understand America. He shares the aristocratic Englishman's disadvantage of affecting an air of conscious superiority even when his motives are thoroughly friendly. This ought to warn us against taking our own superficial impressions at face value in dealing with Britain and things British.

Principles and Precepts. By Hastings Rashdall. Oxford: B. Blackwell, 1927, pp. 256. 6s.

Principal H. D. A. Major of Ripon Hall, and Mr. F. L. Cross, Chaplain, have selected and edited a collection of twenty-six sermons and papers by the late Dean Rashdall. They cover a wide range of subjects, theological, ethical, biographical, critical—as did the Dean's preaching generally. Most readers think of Rashdall as an advocate of a 'Finite Deity,' and a Modernist; the present volume helps us to see him as a profoundly convinced and humble Christian, always clear-minded, always urbane, always open to new truth coming from whatever quarter.

The Sufficiency of Jesus. By James Austin Richards. New York: Doran, 1927, pp. 232. \$2.00.

This is not *great* preaching, but it is *good* preaching, such as one may hear in prosperous and Protestant suburban churches throughout the length and breadth of this fair land. There is a good sermon here on "Mountain Climbing" (text, St. Luke 9: 28, "And it came to pass about eight days after these sayings that he took with him Peter and John and James and went up into the mountain to pray").

And the one that follows is on "Camping Out" (text, Hebrews 11: 9, "He became a sojourner in the land of promise, as in a land not his own, dwelling in tents").

The weakest sermon in the volume is on "Does Church Membership Make a Difference?" The writer allows that it does, because the Church is a necessary organization to bind men together in pressing upward to God; and by

joining it we acknowledge a debt, make a pledge, focus our efforts, and put ourselves in a position to be counted. All very good as far as it goes, but the preacher reveals no awareness of the Church as the mystical body of Christ into which we are incorporated by baptism. In a word this sermon, and indeed all of these sermons suffer from that fragmentariness, and thinness, and feebleness, and unauthoritativeness which mark the limitations of the Protestant position. G. C. S.

Best Sermons, Book Four. Ed. by Joseph Fort Newton. New York: Harcourt Brace, 1927, pp. xiv + 386. \$2.50.

This is the poorest volume of this series thus far presented to the public. What has happened we do not know. Perhaps the Editor had little to pick and choose from; or perhaps he was limited by a desire to distribute the honors among the different denominations. At any rate they are for the most part second rate sermons. Gordon is heavy, Scarlett is light, Holmes is shallow, Montgomery is dull, Mouzon is tiresome, Rabbi Silver is stodgy, Knubel is dreary, Slattery is banal, Marshall and Jones are commonplace, and Cramer is cheap, while Father Ryan's contribution is not a sermon at all but an essay evidently prepared for an encyclopædia of ethics.

To be sure there are a few good, and even one or two excellent sermons. Lynn Harold Hough is—as always—brilliant. Lynch is sensible and strong. Jefferson is good, and Buttrick, whose sermon on "The Gospel of Immortality" closes the volume, is excellent.

The best of the lot is Bishop Brent's "Twenty-five Years," which as the editor justly remarks stirs one "like great music with a sense of the wonder of Christian faith and the joy of Christian service." G. C. S.

Some World Problems. By the Bishop of London. New York: Longmans, 1927, pp. vii + 90. \$1.60.

The present Bishop of London is not a big-wig with the intellectuals; he makes no pretensions of being a ponderous scholar; but the common people hear him gladly as they heard his Master and perhaps for the same reason—he speaks simply and clearly and he speaks as one having that authority which does not depend upon titles but rather upon a noble quality in life.

Last year he made a trip around the world, a kind of evangelistic tour, visiting the British Colonies as well as America. Everywhere he was greeted by admiring and even affectionate friends. Clergy and laity like him and know him for his published sermons which lead the world as homiletical best-sellers. A Canadian minister in a remote city of the northwest remarked when he met him, "So this is the Bishop whose sermons we have all preached;" to which a layman added "and which we of the congregations have greatly enjoyed."

This little book of but ninety pages, tossed off in the week of Whitsuntide, is just what its title suggests, a book of impressions. While his tour is fresh in his mind he turns to his notebook and to the letters published in the *Times*

and looks at each problem *de novo*, taking each country in the order in which he visited it. Canada, the United States, Honolulu, Japan, China, Malaya, Australia, New Zealand, Ceylon, each is given a chapter; and if there are gaps,—well, as he says in his Introduction, "What is the good of my talking about India and South Africa, when I had to leave them both out in my journey."

American readers will be especially interested in the chapter on 'Problems in the United States,' wherein he deals with coeducation in colleges, Prohibition, Anglo-phobia, and the League of Nations.

The book is not a heavy one, and scholars will find little of importance added to their knowledge by the reading of it. But it is not written for scholars. "I want," says the Bishop, "to interest the boys at the Public Schools and the girls who have their 'weeks' so often at Fulham Palace. I want all this light-hearted and delightful crowd to buy and read this little book because after all it is the young who will have to solve these world problems and they cannot start thinking about them too soon."

There are eight illustrations of the Bishop and his party enroute.

G. C. S.

The Incarnation in our Street. By George Stewart. New York: Doran, 1927, pp. 150. \$1.35.

Twelve sermons for Christmas-tide make up this book. And they are twelve good sermons, well conceived, well wrought, and worthy of any parson's library. It forms a companion volume to *The Crucifixion in our Street* by the same author. G. C. S.

The Heart of Religion. By Father Vernon, S. D. C. Milwaukee: Morehouse, 1927, pp. vii + 91. \$60.

The Blessed Sacrament is 'the Heart of Religion,' and these five addresses, 'Bethlehem,' 'Calvary,' 'Heaven,' 'Pilate,' 'Herod,' are at once thoughtful, devotional, simple and definite. Parish priests will welcome the volume.

G. C. S.

The Call of the Blessed Sacrament. By A. C. Buchanan. New York: Longmans, 1927, pp. 125. \$1.50.

This simple little series of meditations on the Blessed Sacrament is most welcome and helpful. It is just the book for a priest who is going to conduct a quiet day. And a priest could not put in the hands of his laity a better book on the Blessed Sacrament. G. C. S.

At the Lord's Table. By David Owen Thomas. New York: Doran, 1927, pp. xii + 298. \$3.00.

A series of short addresses at communion services in the church of the Disciples of Christ followed by 'Critical Dissertations' on the text and history of the Last Supper. The addresses are of the conventional 'devotional' type.

It is remarkable that there is nothing in them to indicate that the speaker is a medical doctor. The critical dissertations show wide reading and arrive at conservative conclusions. A. H. F.

The Faith by Which We Live. By Charles Fiske. Milwaukee: Morehouse, 1927, pp. xii + 334. \$1.50 (pap. \$.75).

Bishop Fiske's *Religion of the Incarnation* was for many years a standard, readable account of the Christian religion, not only 'as this Church hath received the same' but in its widest implications for human life and thought. The new work is a complete revision of that volume, and is sub-titled 'A plain, practical exposition of the religion of the Incarnate Lord.' To it are appended 250 questions on the text, which increase its value not only for study-classes but also individual readers.

Practical Theology

Decently and in Order. Third edition. By Wm. C. DeWitt. Milwaukee: Morehouse, 1927, pp. xix + 328.

Dr. DeWitt's *Decently and in Order* is the only textbook of Pastoral Theology suited to the needs of the American Church. It is in use in every seminary, and is on the study shelves of thousands of the clergy. The new edition is most welcome. There are over sixty pages on which changes have been made, and considerable new matter has been added. The same fine qualities characterize the volume—shrewd practical good-sense (would it were 'common'!), wholesomeness and sanity, and a gentle humor that does more to discourage foibles and artificialities than reams of logical argumentation.

Retreats. Their Value, Method, and Organization. Edited by R. Schofield. London: S. P. C. K. (New York: Macmillan), 1927, pp. xviii + 206.

This book, together with Fr. Longridge's various Ignatian studies and Canon Simpson's *Principles and Practice of Retreat*, shows much progress in the knowledge of what a retreat should be. The center of interest is Anglican, but a Jesuit Father contributes a chapter on Roman Catholic retreats, and the Editor tells of Free Church retreats. Other chapters are on retreats for children, for older lads and girls, for adults, for parishes, for individuals; the psychology and the value of retreats; and the organization of a retreat house. The Ignatian method is dominant, though something is said of other methods. All the contributors to this volume speak from successful experience; they have expressed themselves enthusiastically, yet not uncritically; and the whole is very practical and stimulating. It should suggest many points in which retreats in this country might be made more interesting and effective. M. B. S.

Students and the Faith. The Call of Church Tutorial Classes. Ed. by J. W. Povah. New York: Longmans, 1927, pp. ix + 143. \$1.75.

'What are Church Tutorial Classes?' is a question now frequently asked on this side of the Atlantic, since reports of the widespread extent of this

movement in England have reached our ears. The present little volume gives the answer—an authoritative one, since it is 'a symposium by members of the Council and others.' Bp. Gore writes the Preface, and there are chapters on 'The Crisis and the Opportunity' (W. R. Matthews), 'The Challenge' (A. Mansbridge), 'The Ideals' (Canon Durell), 'The History' (H. Fort, formerly of Berkeley Divinity School in Connecticut), and several describing the actual workings of these adult classes in Religious Education.

Faith, Health and Common Sense. By Edwin A. McAlpin. New York: Doran, 1926, pp. 209. \$1.50.

This book is one of the series known as Doran's Modern Readers' Bookshelf, an excellent series well planned and capably executed so far as it has gone. Mr. McAlpin is the pastor of a Presbyterian Church at Madison, N. J.; and apparently has had some practical healing experience in this congregation and elsewhere.

He divides the work into two parts, one dealing with the relation of religion to health, and the other a practical guide to the cultivation of the religion which may promote good health. The latter is important, for naturally there is no magic in the idea of religion; a religious theory will not combat the ills of the flesh. Religion must be a vital part of one's life before it can conquer bodily ailments.

In the first part Mr. McAlpin overstresses sin as a cause of disease, a tendency inherited from Judaism, as an unfortunate part of our Christian heritage. On the other hand, he does not underestimate the important place which must always belong to the medical profession. However we may benefit in health by religious faith, we shall never be able to dispense with the good doctor. L. W. B.

Für Gott und das Volk. Gebete der sozialen Erweckung. By Walter Rauschenbusch; tr. by M. Griebel and H. Frick. Göttingen: Vandenhoeck and Ruprecht, 1928, pp. 102.

A fine translation of *Prayers for the Social Awakening*, in attractive format, with an Int. by Dr. Frick and an appreciative sketch of Dr. Rauschenbusch by Professor C. H. Moehlmann of Rochester.

Church Symbolism. By F. R. Webber. Int. by Ralph Adams Cram. Cleveland: J. H. Jansen, 1927, pp. ix + 395. \$7.50.

A very complete and finely illustrated exposition of ecclesiastical symbols, giving the explanation of various symbols used in church architecture, on vestments, etc., and showing their actual use in a number of fine churches—including several in America. Dr. Cram contributes an Introduction on the religious and philosophical significance of Symbolism. The book concludes with a plea for more beautiful church edifices and for a richer use of symbolism. As a reference work it will be most valuable, and should be in every Public Library.

The Hymnody of the Christian Church. By Louis F. Benson. New York: Doran, 1927, pp. 310. \$2.00.

The Stone Lectures at Princeton last year. Dr. Benson is thoroughly familiar with historical hymnology, and he sets a very high standard of literary and religious qualities for such hymns as he would permit in general use. The psychological effect of words and tunes of hymn is profoundly important, considering their frequency of use and the depth of impression made. Dr. Benson offers canons of hymn criticism that ought to be very seriously regarded. Certainly most Churchmen will welcome them!

Current Week-Day Religious Education. By Philip H. Lotz. New York: Abingdon, 1925, pp. 412.

A Northwestern Ph.D. thesis, based upon a survey of the field conducted under the supervision of the Department of Religious Education, and published in the 'Abingdon Religious Education Texts' series. It gives accurate statistical information upon the Week-Day Religious Education movement in America, and provides material for evaluating its success. There is little question that this movement is to have a great and growing influence upon religious education in this country; hence the importance of first-hand information such as Dr. Lotz gives.

History; Classics

The Cambridge Ancient History. Ed. by J. B. Bury, S. A. Cook, F. E. Adcock. Vol. VI. *Macedon: 401-301 B.C.* New York: Macmillan, 1927, pp. xxiii + 648, with 13 maps and tables. \$9.50.

Vol. V of this *History* centered in Athens, and was so named; in Vol. VI the scene shifts to Macedon and the action reaches its climax in Alexander and the foundation of his empire. As in the preceding volumes of this great series, the various chapters have been assigned to experts in their fields. Thus W. W. Tarn writes of Persia from Xerxes to Alexander (ch. i), and again of Alexander's conquest of Persia (ch. xii) and of the Far East (ch. xiii); of Greece from 335 to 321 (ch. xiv), and the heritage of Alexander (ch. xv), i.e., the fate of the Empire. Dr. M. Cary has the chapters on the ascendancy of Sparta (ch. ii), the Second Athenian League (ch. iii), and Thebes (ch. iv). The late Professor Bury, who designed the *History* and acted as its Editor in chief, wrote ch. v, on Dionysius of Syracuse, and Dr. H. R. Hall, the authority on the history of the Near East, contributes ch. vi, 'Egypt to the Coming of Alexander' (i.e., beginning with the Achaemenids). The rise of Macedonia, and Macedonian supremacy in Greece (chh. viii-ix), have been treated by A. W. Pickard-Cambridge, the authority on Demosthenes. Mr. R. Hackforth writes of Sicily, 367-330 B.C. Mr. F. M. Cornford deals with the Athenian Philosophical Schools (ch. xi), devoting most attention to Plato and the Academy, though giving a good account of Socrates and emphasizing Aristotle's contributions to science. Mr. Cornford agrees with Burnet, Taylor, and other recent authorities in finding the true Socrates in Plato's *Apology*,

rather than in Xenophon's *Memorabilia*; and he uses the *Letters* as authentic. Principal E. Barker of King's College, London, writes ch. xvi, on 'Greek Political Thought and Theory in the Fourth Century,' while Prof. Beazley and Mr. Robertson once more deal with the art and architecture (ch. xvii).

The chapters on Hebrew and Jewish history in the *Cambridge Ancient History*, by S. A. Cook, form a connected series setting forth in fine perspective the best modern research in the subject. Ch. vii in the present volume is on 'The Inauguration of Judaism'; it traces the little that is known of the external history and discusses the religious tendencies at work culminating in the Priestly Source and the Pentateuch. The generally accepted reconstruction of the chronology (Nehemiah preceding Ezra) is adopted, and the Messianic (?) element in Zerubbabel's movement is suggested (p. 168).

Alexander, Plato, and Ezra are the figures in this period of greatest importance for posterity. In their work a turning point is reached, and the whole history of the past from then on, political, philosophical, and religious is something new and different. The following volumes will trace these developments, and we await them with great interest.

The Political Ideas of the Greeks. By John L. Myres. New York: Abingdon, 1927, pp. 436. \$2.50.

The eighth series of Bennett Lectures at Wesleyan University was delivered in 1925-26 by the well known Oxford historian and author of many books and papers—the best known being, perhaps, his popular *Dawn of History*. The special field chosen here overlaps both Anthropology and early History: it is a study of 'early notions about Law, Authority, and Natural Order in relation to Human Ordinance;' accordingly, it is of interest not only to the historian and classicist but also to the student of ethics, government, law, and civilization generally. The brilliant and illuminating discussions of such terms as *themis*, *dikê*, *archê*, *telos*, *physis*, and of the ideas lying behind them, are important for the student of philosophy and—since the ideas survived, under modification, in later European society—for the student of Christian history, theology, and ethics.

Plutarch's Moralia. Ed. with Eng. tr. by Frank C. Babbitt. Vol. I. New York: Putnam, 1927, pp. xxxv + 468. \$2.50.

Never before has there been such a collection as the *Loeb Library*, either in the number of volumes edited with translations or in the uniformly high quality of the workmanship. As a rule, the texts are complete; and not only are the translations accurate and—what is more—good English, but the Greek or Latin originals appear in a critically revised form. The *Parallel Lives* by Plutarch is now complete in eleven volumes, edited and translated by B. Perrin. The present volume is the first of fourteen to contain the remaining works of the great Boeotian moralist, edited and translated by Professor Babbitt of Trinity College, Hartford. The order followed is the traditional

one of Xylander (1570); the first volume accordingly contains 'The Education of Children,' 'How a Young Man Should Study Poetry,' 'On Listening to Lectures,' 'How to Tell a Flatterer from a Friend,' and, lastly, that ever-delightful essay, so sane in its ethical outlook, so penetrating in its psychology, 'How a Man May Become Aware of His Progress in Virtue.'

Plutarch has always been viewed, in Catholic circles at least, and in many Protestant, as *anima naturaliter Christiana*, indeed almost *naturaliter Catholica*. He is the friend of all the great Christian moralists, of St. Francis de Sales and of Jeremy Taylor, as of Montaigne and R. W. Emerson. All quote him. Generations of well-born Christian youth have been nurtured upon the *Lives*; while the side-lights he throws upon contemporary Platonism and Graeco-Roman religion are greatly prized by the historian. His 'theosophical' treatises, to appear in Vol. V of this edition, are particularly valuable for their information upon Hellenistic mysticism and mystery-doctrine. As Virgil, Statius, and Seneca have been looked upon as *saepe* (if not *semper*) *noster* by Latin Christendom, so Plutarch has been viewed in the East: cf. the poem of the Metropolitan Maupous quoted by Professor Babbitt on p. xvii.

Of earlier English translations, Goodwin's is now out of print and rare; the six-volume *Works* published by Crowell is unprocurable; the two volumes of *Moral and Theosophical Essays* in the Bohn Library are out-of-date and also, we think, out of print. Few volumes in the new Loeb Library will be more welcome than the present one and its successors, to the historian of morals and religions and to the student of the environment of early Christianity. Incidentally, the last essay in the present volume, on Progress in Virtue, deserves the notice of the psychologist of religion; for Plutarch was a critic of the Conversion-experience as normative for religion and morals.

The Rise of American Civilization. By Charles A. Beard and Mary R. Beard.

Two vols. New York: Macmillan, 1927, pp. 824 and 828. \$12.50.

Professor and Mrs. Beard have given us not so much a detailed and orderly chronological narrative—although there is plenty of detail, order, and chronology in their sixteen-hundred pages—of the history of the United States as an interpretation of the epical movement which has produced modern America. It begins with a discussion of 'England's Colonial Secret,' and stresses the economic factor in world history: the discovery, settlement, and development of America are inconceivable apart from economic factors, and these factors the authors clearly lay bare. Vol. I deals with the Agricultural Era, i.e., up to the Civil War; Vol. II with the Industrial, i.e., from 'the irrepressible conflict,' 'the Second American Revolution,' to the Machine Age—today!

How fare Church and Religion in this Epic of Business and Politics? Fairly, we believe; though they scarcely any longer occupy the center of the stage, as in the pious legends of Boston, Richmond, and Baltimore. The relation between Jacksonian Democracy and the synchronous tidal sweep of Methodist and Baptist evangelism over the Middle West is clearly brought

out. The facts seem fairly represented, and if upon review it appears that the Christian religion has never yet brought forward its best contribution to American civilization (certainly not in the fanaticism and sterility of Mid-Western 'Evangelism,' nor in the staid and frigid Calvinism of early New England, nor in the prosperous and complacent worldliness of certain other sections), still certain more or less hidden elements in America's achievement are traceable to Christianity. And this the authors indicate: the type of character, hardy, determined, bold, but God-fearing, which went with the conquest of a continent. But this is also clear, viz., that the 'Materialism' of today is no chance product, nor the result of a philosophy—for philosophy is now in eclipse—and that if the America we love is to be lifted up as an ensign upon the mountains the Church in this and succeeding generations has a mighty task before it: a task by no means capable of accomplishment along the wildly individualistic lines of the nineteenth century, but in unison. We have no national church, no 'Church' at all, but a collection of 'Churches.' And that may be one of the gravest reasons for the relative failure of religion in the past. Anyone can see that concerted religious and moral education is impossible when Christianity is a congeries of rival sects.

The authors conclude Vol. II with the words, "If so [i.e., 'doubting not the capacity of the Power that had summoned into being all patterns of the past and present, living and dead, to fulfill its endless destiny'], it is the dawn, not the dusk, of the gods." And may it be so, let us devoutly hope, in religion: not the dusk only, of a narrow, intolerant, partisan type of Christianity which began dying in the nineteenth century, but the dawn of a new, more vigorous, more intelligent, more spiritual manifestation of God in human life than our world has hitherto seen!

Reference

The Expositor's Year Book. A Survey of the Biblical and Theological Literature of 1926. By James Moffatt, with the assistance of G. H. Box, William Fulton, and T. H. Robinson. New York: Doran, 1927, pp. 316. \$4.00.

A year ago appeared the first volume of this series of annual surveys, designed to take the place, in some measure, of the *Expositor* which had ceased publication. It is fortunate that the new venture succeeded sufficiently to warrant a continuation of the series. Not only books but also articles in journals and encyclopædias are listed and reviewed. Biblical subjects occupy the first half of the volume; History, Philosophy, and Psychology of Religion, Mysticism, Science and Religion, Dogmatic Theology, Worship and Sacraments, the Church and Church Life, Applied Christianity and Christian Ethics, and Expository and Devotional Literature occupy the second half of the volume. With the steadily increasing number of books and publications devoted to religion, such a survey is exceedingly useful, not only to the specialist but also to the general student of religion and theology. The proverbial 'busy pastor' will find the book a great help. None of the really important contributions in the fields named has been overlooked, so far as we are aware. And the work has been done in a very fair, scholarly way.

Die Religion in Geschichte und Gegenwart. Second edition, ed. by H. Gunkel and L. Zscharnack. Lfgn. 14/15, 16/17, 18/19. Tübingen: Mohr, 1927. M. 3.60 each.

The new edition of RGG continues to appear in regular monthly installments, and Vol. I is now complete. The present *Lieferungen* contain several major articles: e.g., Buddha, Buddhism, 'Busswesen,' Caritas, Calvin, China (Religions of), Christology, Christianity, Chronology. The work has been completely revised, and is in fact very largely a new work.

Handbuch für das Kirchliche Amt. Ed. by Martin Schian. Lfgn. 1-5. Leipzig: Hinrichs, 1927, pp. 320. M. 2.60 each, by subscription (later subscriptions at a higher price).

Somewhat as Hastings' ERE stimulated the production of a *Dictionary of Rel. and Ethics*, so the RGG has incidentally produced the present *Handbuch* (its aim is, however, not quite the same, aside from the smaller compass). The present installments carry the work as far as 'Kirchenmusik,' or half-way; five more are to follow. The articles are brief but cover an immense amount of information. Biography is well represented, and there are many special articles on ecclesiastical *termini technici*.

A Greek-English Lexicon. Compiled by H. G. Liddell and R. Scott. New ed., revised and augmented throughout by H. S. Jones and R. McKenzie. Part 3: *dialeinma—exeutelistês* (pp. 401-592). New York: Oxford Univ. Press, Am. Branch, 1927. \$3.50.

The new 'Liddell and Scott' has now reached a point where it may be consulted upon a great many words, probably about a third of those for which one ordinarily consults the lexicon. The amount of revision and augmentation that has taken place since the eighth edition (1897) is indicated not only by the fact that had *exeutelistês*, the last word in Pt. iii, appeared at all in the 8th ed., it would have occurred on page 501 (here, p. 592); but also the pages are much fuller, though without sacrifice of legibility. Much of the new material is derived from the papyri (cf. *Dioscourists*, p. 435), though by no means all. For the papyri illustrate a later period in the history of the Greek language than that which provides the main body of illustrative examples: the Lexicon makes no attempt to cover Patristic or Byzantine Greek, and as a rule cites later usage only to illustrate earlier principles. The LXX is included, and even the N. T., without however providing a special treatment of their usage. The work is primarily a *Classical Lexicon*; though the LXX and N. T. student will find this to his advantage, since what he wants is the history and background of the classical usage, against which that of LXX, N. T., and *Koinê* in general stands sometimes in high relief.

There is ample material for the history of words; here the new material comes often from new editions of the texts or from a fresh gleaning of the fields—made possible by the systematic collaboration of many scholars, as it

was all but impossible for the two original editors, working alone (or with the help of a few others, notably the American scholars, Drisler, Goodwin, and Gildersleeve). The history of such words as *diatribê*, *diaphora*, *dogma* (to which perhaps more might have been added) is entirely fascinating and of course of first-rate importance to the student of the history of ideas. Another such word is *doxa*, which in LXX and N. T. is clearly specialized; no papyri illustrations are given here, and there is little help in Moulton and Milligan on this point. But the new edition of Preuschen, by Bauer, has a very full article. The same applies to *dunamis*, and to some other words. But we must not complain if one book does not provide everything! The value in the new Lexicon, for the specialist, has already been pointed out—the historical background it provides; for such special purposes as reading the LXX and N. T., as for Patristic and later Greek, special lexicons will continue to be needful—and will no doubt continue to be provided. The present undertaking deserves great credit for what it has accomplished, even if it does not supplant every other Greek lexicon of whatever sort.

Putnam's Handbook of Universal History. Compiled by George P. Putnam; continued to date under editorial supervision of George H. Putnam. New York: Putnam, 1927, pp. vii + 592, ill. \$3.00.

Putnam's Handbook has been known and used since 1832, when, under the title, *The World's Progress*, it was offered to the world by its author, the famous founder of the firm of Putnam. From 1890 onwards it appeared under the title, *Tabular Views of Universal History*, and later, with successive additions of new matter, under the present title. The new edition, which contains a full tabular record of the World War, brings the chronology of events down to December, 1926. Early antiquity, from 5000 to 1000 B.C., is very scantily represented; for these dates one must consult the standard histories, e.g., Rostovtzeff or the *Cambridge Ancient History*. For the Biblical chronology various alternative dates are offered, the authorities being cited in the footnotes. The Roman Empire is dated 146 B.C., with the capture of Carthage and Corinth. As the chronology continues the pages become fuller and the details more numerous: modern and recent history are treated with ample fulness. Nine maps of Europe are given, and an interesting colored graph at the end shows the political continuity and development of the world's history at a glance. There are a number of Genealogical Tables of European royal families, and two indices, covering, respectively, events prior to and later than August 1, 1914.

Miscellaneous

The Catholic Anthology. By Thomas Walsh. New York: Macmillan, 1927, pp. 552. \$2.50.

Dr. Walsh has sought to gather a collection of poems from all ages, expressing the soul of Catholicity and 'bearing the impress of Catholic dogma, tradition, and life.' Pt. i includes poems from the Ages of Faith—and opens

appropriately with Virgil's Fourth Eclogue, followed by the Angelic Salutation and Song, the Magnificat, poetic passages from the Gospels and Apocalypse, and examples of early Christian hymnology. Pt. ii covers 'the Age of Transition'; Pt. iii 'Contemporary Poets from 1870'; and Pt. iv 'Catholic Poems by Non-Catholic Poets'—*e.g.*, Henry Adams' 'Prayer to the Virgin of Chartres.' Many besides Roman Catholics will be glad to have this fine collection.

The Boy Through the Ages. By Dorothy M. Stuart. New York: Doran, pp. 288, ill. \$3.00.

A book *for* boys as well as *about* boys, in arrangement somewhat like the classic *Ten Boys on the Road from Yesterday to Now*. It describes boy-life, and the things that interested boys, in successive ages: Dawn (pre-history), Ancient Egypt, Greece, and Rome; the Norse, Anglo-Saxon, Norman, Mediæval, and Renaissance periods; the Seventeenth, Eighteenth, and early Nineteenth Centuries. It is fascinatingly written and wonderfully illustrated, with over two-hundred pictures including colored plates. As a 'supplementary reader,' or just as a gift-book, it is bound not only to please its youthful readers but also to convey a vivid and memorable impression of the development of European civilization. Older persons will also find it interesting. Not the least valuable of the contents is the series of fine poems, by the author, interspersed between the chapters. We cordially and unreservedly recommend it, not only to parents and teachers of boys, but to everyone who has ever been a boy, loved a boy, or taken any interest in that strange and paradoxical creature.

Advertisement

GIFT BOOK—Philo W. Sprague's last book, the Bohlen Lectures for 1924, will soon be out of print. Remaining copies \$1.10, a few autographed copies at \$5.10 each. Rev. Wolcott Cutler, 41 Monument Square, Charlestown, Mass.

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